

A
Harmony of the Gospels

FOR HISTORICAL STUDY

Stevens and Burton

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A HARMONY OF THE GOSPELS

FOR HISTORICAL STUDY

AN ANALYTICAL SYNOPSIS OF THE FOUR GOSPELS

IN THE VERSION OF 1881

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EDITED BY

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

311 E. 42ND STREET, NEW YORK, U.S.A.

SILVER, BURDETT & GÖTTSCHE LOWE

100 N. 3RD ST., NEW YORK, U.S.A.

ABSTRACTS OF THE
PAPER COLLECTIONS

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WM. ARNOLD STEVENS
AND
ERNEST DEWITT BURTON.

ENTERED AT STATIONERS' HALL,
LONDON, ENG.

PREFACE.

THIS Harmony, like the small Outline Handbook of the Life of Christ which preceded it, is intended to promote and facilitate the historical study of the gospels. The Life of Christ is now engaging the attention of Biblical scholars to a remarkable degree. In the decades that followed the publication of Strauss's Life of Jesus in 1835, the literature of the subject was chiefly controversial. An apologetic motive was manifestly dominant in the powerful works of Neander, Ebrard, and Lange. At present it is the subject itself that commands attention. There is a deepening conviction that in Biblical science, and indeed in Christian theology as a whole, the study of the Life of Christ should be made primary and central. Books upon the subject are increasing in number. But it is to be remembered that the principal text-book is the fourfold gospel. The study of the Life of Christ is primarily the historical study of the four gospels, which implies the tracing of the events they narrate in their chronological sequence and in their organic connection. For this purpose a constant comparison of the four narratives is necessary, and a synopsis or harmony becomes in the very nature of the case indispensable.

In accordance with current usage we have used the title "Harmony," although, as frequently happens with technical terms, it is likely to convey to the general reader a sense not intended. To some it may perhaps require explanation that the proper object of a harmony of the gospels is not to harmonize them, in by that is meant bringing them into agreement. It is simply an arrangement by which the corresponding parts of different documents may be brought together before the eye and compared—a method not peculiar to Biblical study, but familiar to all students of literary and historical documents.

Accordingly we have made no attempt to harmonize what is not harmonious, but only to exhibit the facts. Wherever discrepancies between the four narratives occur, we have preferred to let the printed page display them equally well, to give each writer the right of his own judgment as to the truth, which should withdraw them from our view. Wherein the four writers differ, and how they differ, is precisely what the intelligent reader wishes

to know; eventually he comes to value their writings even more for their differences than for their exact agreements.

Still it is not to be forgotten that thus far every effort to accentuate their disagreement has only strengthened the impression of their concord as historical documents. The most powerful of all arguments for the substantial truthfulness of the witnessing evangelists is to be found in the self-consistency and verisimilitude of the history, when exhibited in a harmony constructed according to the principles indicated in this preface. If, after a century of modern criticism of the gospels, it is found that, despite all differences, the four mutually supplement and mutually interpret one another, so that from their complex combination there emerges *one* narrative, outlining a distinct historical figure, and producing upon the mind an irresistible impression of reality, it is difficult to imagine a more convincing attestation of the records on which the Christian church bases its faith in the person and work of its Founder than is furnished by this very fact.

If it be asked what distinctive features the present Harmony possesses to justify the adding of another to the already long list of books of this general class, the answer must be found, if at all, in the following three characteristics, which have been partly indicated above: (1) It is planned with special reference to the historical study of the gospels, rather than to the minute verbal comparison of parallel sections. (2) It endeavors, while exhibiting the parallelism of the gospels, paragraph by paragraph, at the same time to preserve, as far as is consistent with this endeavor, the structure and peculiarities of the several gospels; aiming not to indicate the solution of all harmonistic problems, but, as far as is possible consistently with the construction of a harmony at all, to leave all these problems where the gospels themselves leave them. (3) It is designed to render special assistance in the study of Christ's discourses and sayings, and this both in respect to the individual unity of the reports of them, and in respect to the parallelism of these reports one with another.

Consistently with these aims we have sought to make the nine main Parts, into which the whole material is divided, correspond to the natural periods of the life and ministry of Jesus, as these are indicated in the gospels themselves. The difference of plan between the several gospels, especially between the fourth and the synoptic gospels, makes it impossible that each main division-line of the harmony should coincide with a main dividing line running through all four of the gospels alike. It is hoped, however, that it will be recognized that the plan here adopted is built solely upon the gospels, and exhibits the natural periods of the history, as these appear from a comparison of the four accounts.

We have deemed it of the first importance to fix attention upon these natural divisions of the history. The table of Principal Divisions, or Parts, is therefore spread upon

a separate page. The Analytical Outline also exhibits, in a form convenient for consulting or reference, a more complete articulation of the whole history. These tables are, therefore, not mere tables of contents for the Harmony that follows. They furnish a conspectus of the history, and are intended to aid the mind in grasping the relation of its several parts to one another.

In the Analytical Outline the Parts are divided into Chapters. The purpose of these chapter-divisions is twofold: first, to group together the sections for convenience of study; and, second, to recognize the existence of certain divisions of the material, intermediate between the Section and the Part, which in some portions of the narrative seem to have been in the mind of one or another of the gospel writers themselves. Chapter VII, perhaps, represents the chapter-division at its best: the events of sections 21-26 seem manifestly to constitute in the mind of the evangelist himself a distinct portion of his book. Chapter XIII, furnishes nearly as good an illustration: a careful reader of the synoptists can hardly fail to see that in Mark 2: 1-3: 6 the evangelist has given a rapid sketch of the development of the hostility of the scribes and Pharisees to Jesus. The section inserted here from the fourth gospel does not interrupt the course of events, but only presents another stage in the development sketched by the synoptists. It seems desirable to recognize these facts by grouping these sections into a chapter. These chapter-divisions, in general, however, are chiefly useful when the eye can take in at one vision the relation of the chapter on the one hand to the part, and on the other to the section. Short as reason the chapter titles, though included in the Outline, are omitted from the index of the book.

The limits of the Sections and their order have also been determined in accordance with the general principles suggested on the preceding page. A detailed explanation of the application of these principles to individual cases can hardly be given within the space of a preface. It is sufficient in general to state that the order of sections conforms to that of the included paragraphs as they stand in the gospels, except when a difference of order would advantageously suggest a rearrangement of one or two other in order to bring parallel material into the same section; and that the sections have been made to begin where there was reason to believe that the gospel writer himself intended to begin a new division of the subject, such as a new chapter would include a particular subject, or a new section a particular paragraph, and that the different gospels make sections accessible without, and by lengthening a section. Of this latter exception, there are but two instances. It was seen as necessary to run the same section through Matthew and Mark. For similar reasons, a paragraph of Luke has been divided between sections 113 and 134.

One matter of detail, however, requires fuller explanation. In certain instances it has seemed necessary to use narrative material twice. This necessity arises in some cases from condensation in the narrative, from which it results that a single sentence or paragraph covers two distinct events or historical occasions, separated perhaps by some distance of time. In other cases it arises from a different arrangement and construction of the narrative in the two or more accounts, involving a different representation of the order of events on the part of the different writers. In both classes of cases it is necessary that certain portions of the record be repeated: in cases of condensation, in order to bring the paragraph or verse into connection with both the occasions to which it refers; in cases of displacement, in order at the one point to preserve the logical connection — to the extent, that is, of presenting entire each paragraph as we judge the writer conceived it in his own mind, — and at the other to show the historical position of the event. Such repetition is in every instance indicated by brackets. The repeated matter is placed in single brackets in the instance in which it is detached from the paragraph of which, in the writer's mind, it was a part, its insertion at this point representing the historical place of the event. In the other instance of its occurrence, namely, when it is retained in the paragraph to which it belongs, it stands unbracketed if this also represents an historical occasion to which it refers; it is placed in double brackets if, by its retention in its original paragraph connection, it is detached from its historical position as indicated by a comparison of the gospels. In one instance (Matt. 1: 18-25) a paragraph containing material belonging to two different points of the history, yet blended inextricably into a single narrative, has been repeated entire, being placed in single brackets in the second instance of its occurrence, this being the position called for by the parallelism of a portion of the narrative with the account in Luke.

As concerns the arrangement of matter within the sections, our general principle of preserving as far as possible the structure of each gospel, as well as our judgment that it is important that the gospel history should be read by paragraphs, not by verses, has led to the abandonment of the plan adopted in those harmonies which make it a matter of chief importance that similar sentences or even phrases stand opposite one another on the page. This plan involves indefinite *dissection* of the gospel narratives, and is then only partially successful in exhibiting their parallelism in details. For the purpose of this Harmony, which is planned with a view to the historical study of the gospels, we have thought it wiser to be content in general with placing parallel paragraphs opposite one another, leaving it to the student to make the more detailed comparison himself.

This method is the more necessary because there are many different kinds of parallelism, even when sections or paragraphs in the different gospels manifestly refer to the same events or discourses. This arises from the fact that the various writers differ

widely in style and in their method of narration. No printed page can adequately exhibit the exact character of the parallelism between paragraphs of dissimilar scope and structure. Sometimes several incidents in a paragraph of one gospel seem to have little relation to those narrated in a paragraph of another, when nevertheless both paragraphs relate what may be called comprehensively one event. For example, Matthew relates that only on the resurrection morning Jesus appeared to Mary Magdalene and to the other Mary, while John speaks only of Mary Magdalene. We have placed these accounts in *general* parallelism, not attempting to draw out the details of those early appearances to the women into a minute chronological arrangement for which the gospels afford no data. The proper function of the harmony is served if its page exhibits whatever parallelism there is in the accounts themselves. The details of Peter, which occurred during the progress of Christ's trial, are properly treated in a similar way.

In cases of unequal paragraphing in different gospels, that is, when matter contained in two or more paragraphs in one of the gospels is, in another gospel, by reason of different treatment, brought together into one paragraph, it has sometimes been necessary to introduce blank spaces dividing the more condensed account into parts corresponding to the paragraphs of the parallel account. See, for example, section 139. Such spacing has also occasionally been employed to bring clearly marked subdivisions of corresponding paragraphs opposite one another. See, for example, section 143. In all cases where the space thus introduced into a paragraph exceeds a very few lines, attention is called to the continuance of the paragraph further on by the insertion in small type of the words, "Paragraph continued below," or similar phrase.

In sections 133 and 135 not only spacing but transposition of material within the section has been necessary in order to bring evidently parallel narratives opposite one another. The portions transposed are in every case either whole paragraphs or such subdivisions of a paragraph as might properly be recognized as sub-paragraphs; and at each point at which by reason of this transposition a paragraph is interrupted, a note has been inserted showing where the remainder of the paragraph is to be found.

When parallel material could not be brought together without doing violence to the structure of one account or the other, we have left each paragraph intact, as the evangelist wrote it, but have frequently inserted a reference in the parallel column to indicate where the similar material of the parallel account is to be found. This method is illustrated in sections 139 and 140.

The sayings of Christ assigned by the different evangelists to different occasions demand special consideration, furnishing, as they do, one of the most difficult, and at the same time one of the most important, problems of the harmony. It should be observed that, in the report of the sayings and discourses of Jesus, there are two kinds of

parallelism, or two senses in which the term parallel may be used. The same saying may be reported by two evangelists in the same historical connection, as in Matthew 16:25 and Luke 9:24; or it may be reported by both, but assigned to different historical occasions, as in Matthew 16:25 and Luke 17:33; or it may even be reported by the same evangelist in two different connections, as in Matthew 10:39 and 16:25. In the first class of cases we have only the ordinary question of harmony, such as arises in the treatment of historical material also. The second and third classes, however, present a different problem. It cannot be maintained that every one of these repeated sayings was twice uttered by Jesus: it would be rash to say that in no case were sayings repeated: it would require a keen critic indeed to determine in each case whether the saying was repeated by Jesus on different occasions, or only differently placed by the evangelists; and if the latter, on which of the two or more occasions to which it is assigned it was really uttered. It has therefore seemed best not to undertake to solve this problem, but rather to exhibit the facts as fully as possible, and with the smallest possible admixture of doubtful theory. We have accordingly adopted a method, somewhat more fully explained in the appended note on the "Sayings of Christ assigned by the Evangelists to more than one Occasion" (p. 227), by which every saying of Jesus is retained in the place or places to which each evangelist assigns it, and at the same time all its parallels, if any, even those in the same gospel, are shown on the same page with it, their position in the gospels and the historical positions assigned to them being also indicated.

A full table of the Repeated Sayings is printed at the end of the volume, and the passages themselves appear in the text and margin of the sections enumerated in the table.

In the arrangement of the material on the page the effort has been rather to make a perspicuous and easily intelligible page than to economize space. In sections in which there is but one gospel authority, the text is printed in one wide column. When the authorities are two or more of the synoptists, and there is no account from the fourth gospel, three parallel columns are used, one being left blank if there are but two accounts. If the account is contained in John and in the synoptists, four columns are used, one for each gospel. In general the same width of column is maintained throughout the section. In sections 127, 131, 134, where, for a large portion of the section, there is but one authority, a change from the narrow to the broad column is permitted, to avoid several successive pages containing but one narrow column.

The two passages, John 7:53—8:1, and Mark 16:9—20, which, though contained in the Revised Version, are by the sondest criticism not regarded as belonging properly to the gospels in connection with which they stand, seem to call for special treatment. Both are accordingly set in smaller type than the other portions of the text.

It is scarcely necessary to give reasons for the employment of the Revised Version. Its manifest superiority to any other English version in common use affords sufficient justification. While, at many points we should have been glad to modify the text or its margin, it has seemed best to adopt it without change or comment other than the occasional modification of its paragraphing. These changes have been made not in a harmonistic interest, but on independent grounds.

For the practical convenience of the student, it may be desirable to recapitulate briefly the significance of the several typographical features of the book:—

1. COLUMNS. When a section is printed in four columns, whether blank or filled, this indicates that for some portion of that section there is material from the gospel of John and from two or more of the synoptic gospels.

When there are three columns, this indicates that matter for this section is found in two or more of the synoptists, the fourth gospel furnishing no account.

There are no two-column pages.

When there is but one column, there is but one authority for any portion of the section, which may be any one of the four gospels. But concerning sections 127, 131, 134, see page viii.

2. BRACKETS. That a passage is inclosed in brackets, single or double, indicates that the same passage is repeated at some other point.

Single brackets advise the reader that the bracketed words are detached from the connection given to them by the evangelist, in order to place them in the historical position demanded by a comparison of the different accounts. But concerning Matthew 13:18-23, see page vi.

Double brackets indicate that the bracketed words stand, at this point, in the connection given by the evangelist, but not in the position which, from a comparison of the gospels, there is reason to regard as that which corresponds to the actual time of the event's occurrence.

3. FOOTNOTES. There are three kinds of footnotes.

Superior figures in the text refer to the marginal readings of the Revised Version of 1881. These are repeated without change, except as required by the arrangement of the pages.

Superior letters in the text refer to the Repeated Sayings of Jesus, that is, to sayings of Christ similar to those standing in the text, but reported in a different connection. The number in parentheses at the end of the letter indicates the section in which the passage appears in the body of the text. When the footnote contains only a reference to a chapter and verse without text or section number, the passage referred to belongs, not to another section, but to another part of the same section.

A few necessary footnotes not included in either of the above classes are indicated by asterisks.

4. **SMALLER TYPE IN THE TEXT.** The use of smaller type in the body of the text in sections 83, 143, 145, 146, 149, 150, indicates that the material thus printed is not regarded as a genuine part of the gospel under which it is cited.

We have spoken of certain new features of the book as marking its individuality, and in a measure justifying its appearance. We do not, however, forget that in every true book it is the old that is best. If a correct historical combination of the gospels is approximately possible to-day, it is because Christian scholarship, from Tatian and Tatian's predecessors down, has contributed toward its production. We have sought to use all accessible helps, ancient and modern. Our greatest debt to contemporary works of similar purpose with our own is, first, to the *Harmony of Edward Robinson*, and, next, to the *Life of Our Lord* by Samuel J. Andrews, a work into which has gone a lifetime of scholarly research, and to which all students of the Life of Christ are under large obligation. Equally great is our debt, though of a different kind, to the two volumes of Westcott and Hort's *Greek New Testament*, particularly for the light they have thrown on the textual character and structural peculiarities of the gospel histories. Nor can we fail to acknowledge, though without singling out individual names, our indebtedness to those scholars who have labored in the solution of the intricate question known as the synoptic problem. So intimate is the relation between this problem and that of the harmony that the two must almost of necessity be carried toward their final solution together. To the Rev. Erastus Blakeslee of Boston is due the acknowledgment that but for his suggestion and urgency we should scarcely have undertaken the publication of this result of our study of the gospel history at this time, and that in the perfecting of the nomenclature of the Analytical Outline, particularly of the chapter-divisions, we are indebted to him for valuable suggestions.

In so far as the present work shall contribute to the right understanding of the relations of the gospels to one another, and more especially to a right apprehension of the life and teachings of our Lord Jesus Christ, the object in view in its preparation will have been attained.

WM. ARNOLD STEVENS.

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CHRISTMAS, ANNO DOMINI 1893.

NOTE. The present issue is printed from the original plates with minor corrections only. It seems undesirable accordingly to designate it as a second edition.

MAY, 1895.

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PRINCIPAL DIVISIONS OF THE HARMONY.

PART I.—THE THIRTY YEARS OF PRIVATE LIFE: From the Birth of Jesus until the coming of John the Baptist.

PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY: From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem.

PART III.—THE EARLY JUDEAN MINISTRY: From the Public Appearance of Jesus in Jerusalem until his last visit to Jerusalem.

PART IV.—FIRST PERIOD OF THE GALILEAN MINISTRY: From the Return to Galilee until the sending of the Twelve.

PART V.—SECOND PERIOD OF THE GALILEAN MINISTRY: From the Calling of the Twelve until the Withdrawal to Northern Galilee.

PART VI.—THIRD PERIOD OF THE GALILEAN MINISTRY: From the Withdrawal to Northern Galilee until the Return to Galilee.

PART VII.—THE PEREAN MINISTRY: From the Return to Galilee until the Flight into Jerusalem.

PART VIII.—THE PASSION WEEK: From the Flight into Jerusalem until the Resurrection.

PART IX.—THE FORTY DAYS: From the Resurrection until the Ascension.

ANALYTICAL OUTLINE OF THE FOUR GOSPELS.

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS •

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL THE COMING OF JOHN THE BAPTIST.

Chapter I. Introductory.

SECTION.

1. Prologue of John's gospel. Joh. 1: 1-18.
2. Preface of Luke's gospel. Luk. 1: 1-4.
3. Title of Matthew's gospel. Mat. 1: 23-25.
4. Title of Mark's gospel. Mar. 1: 23-38.

Chapter II. The Annunciations.

1. Announcement of John the Baptist promised. Luk. 1: 5-25.
2. Annunciation to Mary. Luk. 1: 26-38.
3. Annunciation to Joseph. Mat. 1: 18-25.
4. Announcement to Elisabeth. Luk. 1: 39-56.

(For brackets and full details, see Footnote.)

Chapter III. Birth of John the Baptist and of Jesus.

SECTION.

8. Birth of John the Baptist. Lu. 1: 57-80.
9. Birth of Jesus the Christ. [Mt. 1: 18-25.] Lu. 2: 1-7.
10. The angels and the shepherds. Lu. 2: 8-20.

Chapter IV. The Infancy of Jesus.

11. The circumcision. Lu. 2: 21.
12. The presentation in the Temple. Lu. 2: 22-39.
13. The Wise Men from the East. Mt. 2: 1-12.
14. The flight into Egypt and return to Nazareth. Mt. 2: 13-23.

Chapter V. Jesus' Life in Nazareth.

15. Childhood at Nazareth. [Mt. 2: 23.] Lu. 2: [39] 40.
16. Visit to Jerusalem when twelve years old. Lu. 2: 41-50.
17. Eighteen years at Nazareth. Lu. 2: 51, 52.

PART II.**THE OPENING EVENTS OF CHRIST'S MINISTRY.**

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

Chapter VI. The Beginning of the Gospel.

18. The ministry of John the Baptist. Mt. 3: 1-12. Mk. 1: 1-8. Lu. 3: 1-18 [19, 20].
19. The Baptism of Jesus. Mt. 3: 13-17. Mk. 1: 9-11. Lu. 3: 21, 22 [23a].
20. The temptation in the wilderness. Mt. 4: 1-11. Mk. 1: 12, 13. Lu. 4: 1-13.

Chapter VII. The Beginnings of Faith.

SECTION.

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| 21. John's testimony before the priests and Levites. | Joh. 1: 19-28. |
| 22. Jesus the Lamb of God. | Joh. 1: 29-34. |
| 23. The first three disciples. | Joh. 1: 35-42. |
| 24. Philip and Nathanael. | Joh. 1: 43-51. |
| 25. The first miracle : water made wine. | Joh. 2: 1-11. |
| 26. Sojourn in Capernaum. | Joh. 2: 12. |

PART III.**THE EARLY JUDEAN MINISTRY.**

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

Chapter VIII. The Beginning of Christ's Work in Jerusalem.

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| 27. First cleansing of the Temple. | Joh. 2: 13-22. |
| 28. Discourse with Nicodemus. | Joh. 2: 23-31: 21. |

Chapter IX. Period of Preaching and Baptizing in Judea.

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| 29. Christ baptizing in Judea. | J. 3: 22. |
| | [Mt. 3: 1, 2.] |
| 30. John's testimony to Christ at Aënon. | J. 3: 23-30. |

Chapter X. The Two Days' Ministry in Samaria.

- | | |
|---|--------------|
| 31. The departure from Judea. | J. 4: 1-5. |
| [Mt. 4: 12.] Mk. 1: 14.] | |
| 32. Discourse with the woman of Samaria. | J. 4: 5-26. |
| 33. The gospel in Sychar. | J. 4: 27-42. |

PART IV.
FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

Chapter XI. The Beginning of Christ's Work in Galilee.

SECTION.

34. Imprisonment of John the Baptist and beginning of Christ's Galilean Ministry.
 [Mt. 14: 3-5.] [Mk. 6: 17, 18.] [Lu. 3: 19, 20.]
 Mt. 4: 12 [13-16] 17. Mk. 1: 14, 15. Lu. 4: 14, 15. Jo. 4: 43-45.
35. The nobleman's son. Jo. 4: 46-54.
36. First rejection at Nazareth. Lu. 4: 16-30.
37. Removal to Capernaum.
 [Mt. 4: 13-16.] [Lu. 4: 31a.]

Chapter XII. Call of the Four, and the First Preaching Tour.

38. The call of the Four.
 Mt. 4: 18-22. Mk. 1: 16-20. Lu. 5: 1-11.
39. A day of miracles in Capernaum.
 Mt. 8: 14-17. Mk. 1: 21-34. Lu. 4: 31-41.
40. First preaching tour in Galilee.
 [Mt. 4: 23.] Mk. 1: 35-45. Lu. 4: 42-44.
 Mt. 8: [1] 2-4. Lu. 5: 12-16.

Chapter XIII. Growing Hostility of the Scribes and Pharisees.

41. The paralytic borne of four.
 Mt. 9: [1] 2-8. Mk. 2: 1-12. Lu. 5: 17-26.
42. The call of Matthew.
 Mt. 9: 9-13. Mk. 2: 13-17. Lu. 5: 27-32.
43. The question about fasting.
 Mt. 9: 14-17. Mk. 2: 18-22. Lu. 5: 33-39.
44. The infirm man at the pool of Bethesda. Jo., chap. 5.
45. The disciples plucking grain.
 Mt. 12: 1-8. Mk. 2: 23-28. Lu. 6: 1-5.
46. The man with the withered hand.
 Mt. 12: 9-14. Mk. 3: 1-6. Lu. 6: 6-11.

PART V.
SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

Chapter XIV. Organization of the Kingdom.

Scripture.

47. The wide-spread fame of Christ.
 Mt. 4: 23-25. Mk. 3: 7-12. [Lu. 6: 17-19.]
 Mt. 12: 15-21.
48. The choosing of the Twelve.
 [Mt. 10: 2-4.] Mk. 3: 13-19a. Lu. 6: 12-19.
49. The sermon on the mount.
 Mt. chap. 5, 6, 7, 8: 1-11. Lu. 6: 20-49.

Chapter XV. The Second Preaching Tour.

50. The centurion's servant.
 Mt. 8: 5-13. Lu. 7: 1-10.
51. The raising of the widow's son at Nain.
 Lu. 7: 11-17.
52. John the Baptist's last message.
 Mt. 11: 2-10. Lu. 7: 18-35.
53. Anointing of Jesus in the house of Simon the Pharisee.
 Lu. 7: 36-50.
54. Christ's companions on his second preaching tour.
 Lu. 8: 1-5.

Chapter XVI. A Day of Teaching by the Sea of Galilee.

55. Warnings to the scribes and Pharisee, "an eternal sin."
 Mt. 12: 12-15. Mk. 3: 16-30. Lu. 11: 14-30.
56. The true kindred of Christ.
 Mt. 12: 46-50. Mk. 3: 31-35. Lu. 8: 19-21.
57. The parables by the sea.
 Mt. 13: 1-53. Mk. 4: 1-34. Lu. 8: 4-18.

Chapter XVII. A Day of Miracles by the Sea of Galilee.

58. The stilling of the tempest.
 Mt. 8: 18-23-27. Mk. 4: 35-41. Lu. 8: 22-25.

SECTION.

59. The Gadarene demoniacs.
Mt. 8: 28-34. Mk. 5: 1-20. Lu. 8: 26-39.
60. The raising of Jairus's daughter.
Mt. 9: [1] 18-26. Mk. 5: 21-43. Lu. 8: 40-56.
61. The two blind men, and the dumb demoniac.
Mt. 9: 27-34.

Chapter XVIII. The Third Preaching Tour.

62. Second rejection at Nazareth.
Mt. 13: 54-58. Mk. 6: 1-6a.
63. Third preaching tour continued.
Mt. 9: 35. Mk. 6: 6b.
64. The mission of the Twelve.
Mt. 9: 36-11: 1. Mk. 6: 7-13. Lu. 9: 1-6.
65. Death of John the Baptist.
Mt. 14: 1-12. Mk. 6: 14-29. Lu. 9: 7-9.

Chapter XIX. The Crisis at Capernaum.

66. The feeding of the five thousand.
Mt. 14: 13-23. Mk. 6: 30-46. Lu. 9: 10-17. Jo. 6: 1-15.
67. Jesus walking on the water.
Mt. 14: 24-36. Mk. 6: 47-56. Jo. 6: 16-21.
68. Discourse on the Bread of Life.
Jo. 6: 22-71.
69. Discourse on eating with unwashen hands.
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HARMONY OF THE GOSPELS.

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL THE COMING OF JOHN THE BAPTIST.

§1. PROLOGUE OF JOHN'S GOSPEL.

JOHN 1: 1-18.

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God. 3 All things were made by him, and without him was not anything made that hath been made. 4 In him was life, and the life was the light of men. 5 And the light shineth in the darkness; and the darkness apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but *came* that he might bear witness of the light. 9 There was the true light, *even the light* which lighteth every man, coming into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only-begotten from the Father, full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me; for he was before me. 16 For of his fullness we all received, and grace for grace. 17 For the law was given by Moses; grace and truth came by Jesus Christ. 18 No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared *him*.

§2. PREFACE OF LUKE'S GOSPEL.

LUKE 1: 1-4.

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, when they were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced out the course of all things accurately from the first, to write unto thee, O most excellent Theophilus; 4 that thou mightest know the certainty concerning the things which thou wast instructed.

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, when they were eyewitnesses and ministers of the word, it seemed good to me also, having traced out the course of all things accurately from the first, to write unto thee, O most excellent Theophilus; that thou mightest know the certainty concerning the things which thou wast instructed.

§3. THE TWO GENEALOGIES.

MATT. 1: 1-17.

1 ¹ The book of the ² generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judah and his brethren;

3 and Judah begat Perez and Zerah of Tamar;

and Perez begat Hezron;
and Hezron begat ³ Ram;

4 and ⁴ Ram begat Amminadab;

and Amminadab begat Nahshon;

and Nahshon begat Salmon;

5 and Salmon begat Boaz of Rahab;

and Boaz begat Obed of Ruth;
and Obed begat Jesse;

6 and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah;

7 and Solomon begat Rehoboam;

and Rehoboam begat Abijah;

and Abijah begat ⁴ Asa;

8 and ⁴ Asa begat Jehoshaphat;

and Jehoshaphat begat Joram;

and Joram begat Uzziah;

9 and Uzziah begat Jotham;

and Jotham begat Ahaz;

and Ahaz begat Hezekiah;

10 and Hezekiah begat Manasseh;

and Manasseh begat ⁵ Amon;

and ⁵ Amon begat Josiah;

11 and Josiah begat Jechoniah and his brethren, at the time of the ⁶ carrying away to Babylon.

LUKE 3: 23-38.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,

24 the *son* of Matthat,

the *son* of Levi,

the *son* of Melchi,

the *son* of Jannai,

the *son* of Joseph,

25 the *son* of Mattathias,

the *son* of Amos,

the *son* of Nahum,

the *son* of Esli,

the *son* of Naggai,

26 the *son* of Maath,

the *son* of Mattathias,

the *son* of Semein,

the *son* of Josech,

the *son* of Joda,

27 the *son* of Joanan,

the *son* of Rhesa,

the *son* of Zerubbabel,

the *son* of ⁷ Shealtiel,

the *son* of Neri,

28 the *son* of Melchi,

the *son* of Addi,

the *son* of Cosam,

the *son* of Elmadam,

the *son* of Er,

29 the *son* of Jesus,

the *son* of Eliezer,

the *son* of Jorim,

the *son* of Matthat,

the *son* of Levi,

30 the *son* of Symeon,

the *son* of Judas,

the *son* of Joseph,

the *son* of Jonam,

the *son* of Eliakim,

31 the *son* of Melea,

the *son* of Menna,

the *son* of Mattatha,

the *son* of Nathan,

the *son* of David,

¹ Or, *The genealogy of Jesus Christ removal to Babylon* ⁷ Gr. *Salathiel*.

² Or, *birth*: as in ver. 13.

³ Gr. *Aram*.

⁴ Gr. *Asaph*.

⁵ Gr. *Amos*.

⁶ Or,

MATH. 1.

12 And after the carrying away to Babylon, Jeconiah begat Shealtiel;

and Shealtiel begat Zerubbabel;

13 and Zerubbabel begat Abud;

and Abud begat Eliakim;

and Eliakim begat Azor;

14 and Azor begat Sadoc;

and Sadoc begat Achim;

and Achim begat Eliud;

15 and Eliud begat Eleazar;

and Eleazar begat Matthan;

and Matthan begat Jacob;

16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

1. 3

32 the son of David,

the son of Obed,

the son of Boaz,

the son of Salmon,

the son of Nahshon,

33 the son of Amminadab,

the son of Aaron,

the son of Hezron,

the son of Perez,

the son of Judah,

34 the son of Jacob,

the son of Isaac,

the son of Abraham,

the son of Terah,

the son of Nahor,

35 the son of Serug,

the son of Reu,

the son of Peleg,

the son of Eber,

the son of Shalah,

36 the son of Canan,

the son of Arphaxad,

the son of Shem,

the son of Noah,

the son of Lamech,

37 the son of Methuselah,

the son of Enosh,

the son of Seth,

the son of Adam,

the son of God.

§4. BIRTH OF JOHN THE BAPTIST PROMISED.

LUKE 1. 5-8

5 There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abiathar, and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in the commandments and ordinances of the Lord blameless. 7 And there had him a sign, that he should have a son, and they called his name John. 8 And he was conceived by the Holy Spirit, and born about the sixth month.

Now it came to pass, that when his wife Elizabeth conceived, she hid herself six months, saying, Thus hath God dealt with me, for he hath looked on my affliction, forasmuch as I have been barren.

And when the time of her delivery came, she brought forth a son. And when she saw him, she praised God, saying, Thus hath God dealt with me, for he hath looked on my affliction, forasmuch as I have been barren.

LUKE 1.

at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor ¹strong drink; and he shall be filled with the ²Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall ³go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife ⁴well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believest not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled ⁵while he tarried in the ⁶temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the ⁶temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

§5. THE ANNUNCIATION TO MARY.

LUKE 1: 26-38.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. 27 to a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art ⁷highly favoured, the Lord *is* with thee ⁸. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found ⁹favour with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob ¹⁰for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ¹¹that which ¹²is to be born ¹³shall be called holy, the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ¹⁴was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the ¹⁵handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

¹Gr. *sikera*. ²Or, *Holy Spirit*; and so throughout this book. ³Some ancient authorities read *come nigh before his face*. ⁴Or, *advanced in her days*. ⁵Or, *at his tarrying*. ⁶Or, *sanctuary*. ⁷Or, *endued with grace*. ⁸Many ancient authorities add *blessed art thou among women*. See ver. 42. ⁹Or, *grace*. ¹⁰Gr. *unto the ages*. ¹¹Or, *the holy thing which is to be born shall be called the Son of God*. ¹²Or, *is begotten*. ¹³Some ancient authorities insert *of thee*. ¹⁴Or, *is*. ¹⁵Gr. *bondmaid*.

§6. THE ANNUNCIATION TO JOSEPH.

MAT. 1. 18-25.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Ghost.
19 And Joseph being righteous, and not willing to make her a public example, was minded to put her away privately.
20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name Jesus: for it is he that shall save his people from their sins.
22 Now all this is come to pass, that it might be fulfilled which was spoken of the Lord, through the prophets, saying,

23 Behold, thy virgin shall be with child, and shall bring forth a son,

And thou shalt call his name Immanuel;

which is, being interpreted, God with us.
24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife.
25 and knew her until she had brought forth a son, and he called his name Jesus.

§7. MARY'S VISIT TO ELISABETH.

LUKE 1. 39-56.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah.
40 And she came to the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.
42 and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should come unto me?
44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.
45 And blessed is she that believed that there should be a fulfilment of the things which have been spoken to her from the Lord.
46 And Mary said,

My soul doth magnify the Lord,

47 And hath exalted his holy name in God my Saviour,

48 For he hath looked upon the low estate of his handmaiden:

For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things:

And blessed is his name.

50 And his mercy is unto generations and generations.

On them that fear him.

51 He hath showed strength with his arm:

He hath scattered the proud in the imagination of their hearts.

52 He hath put down princes from their thrones,

And hath exalted him of low degree.

53 He hath brought down the mighty from their thrones, and hath lifted up the lowly.

And he hath sent the rich away empty.

54 He hath helped Israel his servant,

That he might remember his mercy.

55 As he hath spoken unto our fathers,

Saying, Be ye holy, and fear the Lord.

56 And Mary awoke with a loud cry, and rejoiced with her neighbours.

18. *generatio* = a race, a people, a nation, a generation. *angelus* = an angel, a messenger. *angelus domini* = the angel of the Lord, the messenger of God.

§8. BIRTH OF JOHN THE BAPTIST.

LUKE 1: 57-80.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us

In the house of his servant David

70 (As he spake by the mouth of his holy prophets which have been since the world began),

71 Salvation from our enemies, and from the hand of all that hate us;

72 To shew mercy towards our fathers,

And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people

In the remission of their sins,

78 Because of the ¹ tender mercy of our God,

² Whereby the dayspring from on high ³ shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

§9. BIRTH OF JESUS THE CHRIST.

[MATT. 1: 18-25.]

[18 Now the ¹ birth ² of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of

LUKE 2: 1-7.

1 Now it came to pass in those days, there went out a decree from Caesar Augustus, that all ³ the world should be enrolled. 2 This was the first enrolment made when Quiri-

¹ Or, *heart of mercy*. ² Or, *Wherein*. ³ Many ancient authorities read *hath visited us*. ⁴ Or, *generation*; as in ver. 1. ⁵ Some ancient authorities read *of the Christ*. ⁶ Or, *the inhabited earth*.

MATT. I.⁷

the Holy Ghost. 17 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son; and thou shalt call his name Jesus: for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken of the Lord through the prophet, saying, 23 Behold, the virgin shall be with child, and shall bring forth a son.

And thou shalt call his name Immanuel; which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife: 25 and knew her, not till she had brought forth a son; and he called his name Jesus.

LUKE 2.

And thus was born the first-born of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David: 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

§10. THE ANGELS AND THE SHEPHERDS.

LUKE 2. 8-20.

And there were shepherds in the field, travelling in the field, as their custom was. 9 And, lo, the angel of the Lord stood by them, and the glory of the Lord shined round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I have brought you good tidings of great joy, which shall come to all people. 11 For thus saith the Lord, Behold, I have given you David, a Saviour, as he is called. 12 And this shall come to you: Ye shall find him wrapped in swaddling clothes, and laid in a manger.

⁷ *And thou shalt call his name Immanuel; which is, being interpreted, God with us.*—*Immanuel*, a Hebrew word, signifying "God with us."

LUKE 2.

in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth ¹ peace among ² men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ³ thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these ⁴ sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

§11. THE CIRCUMCISION.

LUKE 2: 21.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

§12. THE PRESENTATION IN THE TEMPLE.

LUKE 2: 22-39.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy ⁵ servant depart, O ⁶ Lord,

According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for ⁷ revelation to the Gentiles,

And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him: 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against: 35 yea and a sword shall pierce through thine own soul: that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, (she was ⁸ of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for fourscore and four years), which departed not from the

¹ Many ancient authorities read *peace, good pleasure among men.* ² Gr. *men of good pleasure.* ³ Or, *saying* ⁴ Or, *things* ⁵ Gr. *bondservant.* ⁶ Gr. *Master.* ⁷ Or, *the unveiling of the Gentiles.* ⁸ Gr. *advanced in many days.*

LUKE 2.

temple, worshiping with fastings and supplication night and day. 37 And coming out at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. 38 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

§13. THE WISE MEN FROM THE EAST.

MATTHEW 2:1-12.

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold ¹wise men from the east came to Jerusalem, 2 saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, land of Judah,

Art thou no wise least among the princes of Judah:

For out of thee shall come forth a governor,

And he shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them carefully what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him: and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

§14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH.

MATTHEW 2:13-23.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And thou shalt and take the young child, and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 15 And when thou shalt be told, then shall I command thee, and thou shalt return and dwell in the land of thy inheritance: for so it is written by the prophet, saying, Out of Egypt shall I call my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent and slew all the children in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had carefully inquired of the wise men. 17 Then, when he was told that which was spoken by Jeremiah the prophet, saying,

18 A voice was heard in Ramoth,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

¹ Matthew 2:1-12 is the only place in the Bible where the word "wise men" is used. The word "wise men" is used in the Bible in other places, but not in the same sense as here. The word "wise men" is used in the Bible in other places, but not in the same sense as here.

MATT. 2.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken ¹ by the prophets, that he should be called a Nazarene.

§15. CHILDHOOD AT NAZARETH.*

[MATT. 2: 23.]

[23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken ¹ by the prophets, that he should be called a Nazarene.]

LUKE 2: [39] 40.

[39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.]

40 And the child grew, and waxed strong, ² filled with wisdom: and the grace of God was upon him.

§16. VISIT TO JERUSALEM WHEN TWELVE YEARS OLD.

LUKE 2: 41-50.

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not: 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him

¹ Or, *through*. ² Or, *becoming full of wisdom*.

* Some hints as to the circumstances of Jesus' life in Nazareth are found in the following passages:

Matt. 13: 54-57. And coming into his own country he taught them in their synagogue; insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

Mark 6: 1-5. And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and he led them.

John 1: 46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

John 7: 5. For even his brethren did not believe on him.

LUKE 2.

not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them.

§17. EIGHTEEN YEARS AT NAZARETH.

LUKE 2: 51, 52.

51 And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all *these* sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

⁴⁶ Or, *there*. ⁴⁷ Or, *Child*. ⁴⁸ Or, *at my father's house*. ⁴⁹ Or, *in the temple*. ⁵⁰ Or, *at home*. ⁵¹ Or, *that*. ⁵² Or, *and*.

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

§18. THE MINISTRY OF JOHN THE BAPTIST.

MATT. 3: 1-12.

1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, 2 saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of ¹by Isaiah the prophet, saying,

The voice of one crying in the wilderness.

Make ye ready the way of the Lord,

Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of ²repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise

MARK 1: 1-8.

1 The beginning of the gospel of Jesus Christ, ³the Son of God.

2 Even as it is written ⁴in Isaiah the prophet,

Behold, I send my messenger before thy face,

Who shall prepare thy way:

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not ⁵worthy to stoop down and unloose. 8 I baptized you ⁶with water: but he shall baptize you ⁷with the ⁸Holy Ghost.

LUKE 3: 1-18 [19, 20].

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

5 Every valley shall be filled, And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be

¹ Or, through. ² Or, your repentance. ³ Some ancient authorities omit the Son of God. ⁴ Some ancient authorities read in the prophets. ⁵ Or, sufficient. ⁶ Or, in. ⁷ Or, Holy Spirit; and so throughout this book.

LUKE 3.

not ¹ worthy to unloose: he shall baptize you ² with the Holy Ghost and *with* fire: ¹⁷ whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

¹⁸ With many other exhortations therefore preached he ³ good tidings unto the people: [¹⁹ but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, ²⁰ added yet this above all, that he shut up John in prison.]

§19. THE BAPTISM OF JESUS.

MATT. 3: 13-17.

¹³ Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴ But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ But Jesus answering said unto him, Suffer ⁴ it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹⁶ And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ⁵ unto him, and he saw the Spirit of God descending as a dove, and coming upon him: ¹⁷ and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

MARK 1: 9-11.

⁹ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John ⁶ in the Jordan. ¹⁰ And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: ¹¹ and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

LUKE 3: 21, 22 [23a].

²¹ Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, ²² and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son: in thee I am well pleased. [²³ And Jesus himself, when he began to teach, was about thirty years of age,]

¹ Or, *suffr* cont. ² Or, *in*. ³ Or, *the gospel*. ⁴ Or, *me*. ⁵ Some ancient authorities omit *unto him*. ⁶ Or, *This is my Son; my beloved in whom I am well pleased*. See ch. xii, 18. ⁷ Or, *into*.

§ 20. THE TEMPTATION IN THE WILDERNESS.

MATT. 4. 1-11.

1 Then was he led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city: and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 9 To this said Jesus and he said, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and behold, angels came and ministered unto him.

MATT. 4. 12, 13.

12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days, tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

LUKE 4. 1-13.

1 And he returned from the Jordan, and was baptized of the Spirit in the wilderness, continuing forty days, being tempted of the devil. And he was fasting in those days, and when they were ended, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it be made bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and shewed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been said, I have committed and to whomsoever I will I give it. 7 If thou therefore wilt worship, I give me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence. 11 It is written,

He shall give his angels charge concerning thee,
to guard thee

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And he answered and said unto him, It is said, Thou

LUKE 4.

shalt not tempt the Lord thy God.

¹³ And when the devil had completed every temptation, he departed from him ¹ for a season.

§21. JOHN'S TESTIMONY BEFORE THE PRIESTS AND LEVITES.

JOHN 1: 19-28.

¹⁹ And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? ²⁰ And he confessed, and denied not; and he confessed, I am not the Christ. ²¹ And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. ²² They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? ²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ²⁴ ² And they had been sent from the Pharisees. ²⁵ And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? ²⁶ John answered them, saying, I baptize ³ with water: in the midst of you standeth one whom ye know not, ²⁷ *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. ²⁸ These things were done in ⁴ Bethany beyond Jordan, where John was baptizing.

§22. JESUS THE LAMB OF GOD.

JOHN 1: 29-34.

²⁹ On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which ⁵ taketh away the sin of the world! ³⁰ This is he of whom I said, After me cometh a man which is become before me: for he was ⁶ before me. ³¹ And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing ³ with water. ³² And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. ³³ And I knew him not: but he that sent me to baptize ³ with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ³ with the Holy Spirit. ³⁴ And I have seen, and have borne witness that this is the Son of God.

§23. THE FIRST THREE DISCIPLES.

JOHN 1: 35-42.

³⁵ Again on the morrow John was standing, and two of his disciples; ³⁶ and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! ³⁷ And the two disciples heard him speak, and they followed Jesus. ³⁸ And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ⁷ Master), where abidest thou? ³⁹ He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about

¹ Or, *until*. ² Or, *And certain had been sent from among the Pharisees.* ³ Or, *in*. ⁴ Many ancient authorities read *Bethabarah*, some, *Betharabak*. ⁵ Or, *beareth the sin*. ⁶ Or, *first in regard of me*. ⁷ Or, *Teacher*.

PART III.

THE EARLY JUDEAN MINISTRY.

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

§27. FIRST CLEANSING OF THE TEMPLE.

JOHN 2: 13-22.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, The zeal of thine house shall eat me up. 18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this ¹ temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this ¹ temple in building, and wilt thou raise it up in three days? 21 But he spake of the ¹ temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

§28. DISCOURSE WITH NICODEMUS.

JOHN 2: 23-3: 21.

2: 23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning ² man; for he himself knew what was in man.

3: 1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ³anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born ⁴anew. 8 ⁴The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. 12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13 And no man hath ascended into heaven, but he that descended

¹ Or, sanctuary ² Or, a man; for . . . the man ³ Or, from above ⁴ Or, The Spirit breatheth

JOHN 3.

out of heaven, even the Son of man, which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil. 20 For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

§29. CHRIST BAPTIZING IN JUDEA.

JOHN 3: 22-4: 1, 2].

3: 22 After these things came Jesus and his disciples into the land of Judæa: and there he tarried with them, and baptized.

4: 1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples,)]

§30. JOHN'S TESTIMONY TO CHRIST AT JENON.

JOHN 3: 23-30.

23 And John also was baptizing in Jënon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this joy is therefore fulfilled. 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he is: another he that cometh from heaven is above all. 32 What he hath seen and heard, or that he hath witnessed, and no man receiveth his witness. 33 He that hath received his witness hath set his seal to it, that God is true. 34 For he whom God hath testified, the words of God: for he giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into his hands. 36 He that believeth on the Son, shall not see death: but he that doeth not the Son shall not see life, but the wrath of God shall remain upon him.

John 3: 22-30. The testimony of John the Baptist to Christ at Jënon. The testimony of John the Baptist to Christ at Jënon. The testimony of John the Baptist to Christ at Jënon. The testimony of John the Baptist to Christ at Jënon.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he is: another he that cometh from heaven is above all.

§31. THE DEPARTURE FROM JUDEA.

[MATT. 4: 12.]

[12 Now when he heard that John was delivered up, he withdrew into Galilee;]

[MARK 1: 14.]

[14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God,]

JOHN 4: 1-3.

1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judæa, and departed again into Galilee.

§32. DISCOURSE WITH THE WOMAN OF SAMARIA.

JOHN 4: 4-26.

4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's ¹well was there. Jesus therefore being wearied with his journey, sat ²thus by the ¹well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (³For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, ⁴Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up unto eternal life. 15 The woman saith unto him, ⁴Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. 19 The woman saith unto him, ⁴Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ⁵for such doth the Father seek to be his worshippers. 24 ⁶God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am *he*.

¹ Or, *spring*; and so in ver. 14; but not in ver. 11, 12. ² Or, *as he was*. ³ Some ancient authorities omit *For Jews have no dealings with Samaritans*. ⁴ Or, *Lord*. ⁵ Or, *for such the Father also seeketh*. ⁶ Or, *God is spirit*.

§33. THE GOSPEL IN SYCHAR.

JOHN 4: 27-42.

27 And upon this came his disciples; and they marvelled that he was talking with a woman: yet no man said, What seekest thou? or, What speakest thou with her? 28 So the woman left her water-pot, and went away into the city, and said to the men, Behold, a man, which hath told me all things that I have done: can this be the Christ? 29 They answered and said, He is not, but yet he is not far from it. 30 In the mean while the disciples prayed him, saying, Let him come out. 31 But he said unto them, I have meat to eat that ye know not. 32 The disciples therefore said one to another, Hath any man taught him *what* to eat? 33 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 34 Say not ye, There are yet four months, and *then* cometh the harvest: behold, I say unto you, but as your eyes, and look on the fields, that they are white already unto harvest. 35 He that reapeth receiveth wages, and gathereth fruit unto life eternal: that he that soweth, and he that reaped, may rejoice together. 36 For herein is the saying true, One soweth, and another reapeth. 37 I sent you to reap, that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

38 And from that day many of the Samaritans believed on him because of the word of the woman, who testified. He told her all things that *ever* I did. 39 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 40 And many more believed because of his word. 41 And they said to the woman, Now we believe, not because of thy saying: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

John, ch. iv. 27-42. A happy and a faithful text.

PART IV.

FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

§34. IMPRISONMENT OF JOHN THE BAPTIST AND BEGINNING OF CHRIST'S GALILEAN MINISTRY.

[MATT. 14: 3-5.]

MATT. 4: 12 [13-16] 17.

[14: 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.]

4: 12 Now when he heard that John was delivered up, he withdrew into Galilee: [13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken ¹ by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
² Toward the sea,
beyond Jordan.

[MARK 6: 17, 18.]

MARK 1: 14, 15.

[6: 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.]

1: 14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

[LUKE 3: 19, 20.]

LUKE 4: 14, 15.

[3: 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added yet this above all, that he shut up John in prison.]

4: 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

JOHN 4: 43-45.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galilaens received him, having seen all things that he did in Jerusalem at the feast: for they also went unto the feast.

¹Or, through ²Gr. The way of the sea.

MAT. 4.

Galilee of the
Gentiles,

16 The people which
sat in darkness,
Saw a great light,
And to them which
sat in the region
and shadow of
death,

To them did light
spring up;

17 From that time be-
gan Jesus to preach,
and to say, Repent ye:
for the kingdom of
heaven is at hand.

§35. THE NOBLEMAN'S SON.

LUKE 4. 47-54.

47 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 48 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 49 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 50 The nobleman said unto him, Sir, come down ere my child die. 51 Jesus saith unto him, Go thy way: thy son liveth. Then he believed the word that Jesus spake unto him, and he went his way. 52 And as he was now going down, his servants met him, saying, that his son lived. 53 So he enquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour he overleth him. 54 So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 55 This is again the second sign that Jesus did, being come out of Judaea into Galilee.

§36. FIRST REJECTION AT NAZARETH.

LUKE 4. 16-30.

16 And he came to Nazareth, where he had been brought up, and he entered, as his custom was, into the synagogue of the sabbath day, and stood up to read. 17 And there was a book given him, where the book of the prophet Isaiah was. And he opened that book, and found that place where it was written,

18 The Spirit of the Lord is upon me,

Because he anointed me to preach, and to send me to preach,

He hath sent me to proclaim release to the captives,

And to recover of sight to the blind,

To set at liberty them that are bound,

19 To proclaim the acceptable year of the Lord.

The Latin Vulgate reads, "Et ait, Dominus spiritus meus in me est, quia unxit me, ut predica, et mittat me in predicationem, ut annuntiem liberationem captivis, et ut recedat visus cecis, ut liberem eos qui ligati sunt, ut annuntiem annum acceptationis Domini."

LUKE 4.

20 And he closed the ¹book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to ²Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

§37. REMOVAL TO CAPERNAUM.

[MATT. 4: 13-16].

[13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken ³by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
 ⁴Toward the sea, beyond Jordan,
 Galilee of the ⁵Gentiles,
16 The people which sat in darkness
 Saw a great light,
 And to them which sat in the region and shadow of death,
 To them did light spring up.]

[LUKE 4: 31a.]

[31 And he came down to Capernaum, a city of Galilee.]

§38. THE CALL OF THE FOUR.

MATT. 4: 18-22.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for

MARK 1: 16-20.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.

LUKE 5: 1-11.

1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;

¹ Or, roll. ² Gr. *Sarepta*. ³ Or, through. ⁴ Gr. *The way of the sea*. ⁵ Gr. *nations*; and so elsewhere.

§39. A DAY OF MIRACLES IN CAPERNAUM.

MATT. 8: 14-17.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

MARK 1: 21-34.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked ¹him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, ²tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, ³when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

LUKE 4: 31-41.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching: for his word was with authority. 33 And in the synagogue there was a man, which had a spirit of an unclean ⁴devil; and he cried out with a loud voice, 34 ⁵Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ⁴devil had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is ⁶this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

¹Or, it. ²Or, convulsing. ³Some ancient authorities read *when he was come out of the synagogue, he came &c.* ⁴Gr. demon. ⁵Or, Let alone. ⁶Or, this word, that with authority . . . come out.

MATT. 8.

16 And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

MATT. 1.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many devils: and he suffered not the devils to speak, because they knew that he was the Christ.

LUC. 4.

41 And when he had thus said, all they that were sick, and all they that were possessed with devils, they brought them unto him: and he healed them all, and laid his hands on every one of them, and healed them. 42 And devils also cried out, saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

§40 FIRST PREACHING TOUR IN GALILEE.

[MATT. 4: 23.]

MATT. 8: 1, 2, 3.

MATT. 1: 45.

LUC. 4: 42, 44.

LUC. 5: 12, 13.

35 And in the morning, a great while before day, he rose up and went out, and departed unto a desert place, and there prayed. 36 And Simon and they that were with him followed after him: 37 and they found him, and said unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next town, that I may preach there also: for thus I was commanded forth.

39 And he went into their synagogues, throughout all Galilee, preaching and casting out devils.

40 And there cometh to him a leper, and kneeling down to him, and saying unto him, If thou wilt, thou shalt make me clean. 41 And he being moved with compassion, he stretched out

42 And when it was day, he came out, and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for I have been sent.

44 And he was teaching in the synagogues, and was doing.

5: 12 And it came to pass, when he was come to the cities, he said, A man or two shall I raise, and will heal them: but I will go as they have sought him, saying, Bless thou that wilt, thou shalt raise him.

4: 23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

8: 1 And when he was come down from the mountains, great multitudes followed him. 2 And behold, there came to him a leper, and worshipped him, saying, Lord, if thou wilt, thou shalt make me clean.

English Version.—*Matthew*, 4: 23, 45; 8: 1-3; 1: 45. *Lucas*, 4: 42, 44; 5: 12, 13. *Text*, *Matthew*, 4: 23, 45; 8: 1-3; 1: 45. *Text*, *Lucas*, 4: 42, 44; 5: 12, 13. *Text*, *Matthew*, 4: 23, 45; 8: 1-3; 1: 45. *Text*, *Lucas*, 4: 42, 44; 5: 12, 13.

MATT. 8.

3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK 1.

forth his hand, and touched him, and saith unto him, I will: be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he strictly charged him, and straightway sent him out. 44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

LUKE 5.

clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

§41. THE PARALYTIC BORNE OF FOUR.

MATT. 9: [1] 2-8.

[1 And he entered into a boat, and crossed over, and came into his own city.] 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man

MARK 2: 1-12.

1 And when he entered again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the

LUKE 5: 17-26.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing

¹ Or, sternly. ² Gr. sword. ³ Gr. he. ⁴ Or, the city. ⁵ Gr. Child. ⁶ Many ancient authorities read seeing. ⁷ Or, at home. ⁸ Many ancient authorities read bring him unto him. ⁹ Gr. that he should heal. Many ancient authorities read that he should heal them.

MATTHEW 9.

hath¹ power on earth to forgive sins (thou saith he to the sick of the palsy). Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such¹ power unto man.

MATTHEW 2.

18 So, then, thy sins are forgiven thee. 19 But there were certain of the scribes sitting there, and reasoning in their hearts. 20 Why doth this man thus speak? he blasphemeth, who saith he forgive sins that are not given us. And straightway Jesus perceiving in his spirit that they so reasoned within themselves, said unto them, Why reason ye these things in your hearts? 21 Whether I easier to say, Thy sins are forgiven thee, or to say, Arise and walk? 22 But that ye may know that the Son of man hath¹ power on earth to forgive sins (he said unto the sick of the palsy). 23 I say unto thee, Arise, take up thy bed, and go unto thy house. 24 And he arose, and straightway took up the bed, and went forth before them all: insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

MATTHEW 5.

Then hath¹ power on earth. Mark, thy sins are forgiven thee. 20 And thou art able to say, Thy sins are forgiven thee. 21 Why doth this man thus speak? he blasphemeth, who saith he forgive sins that are not given us. 22 But Jesus perceiving that they so reasoned, answered and said unto them, What reason ye in your hearts? 23 Whether I easier to say, Thy sins are forgiven thee, or to say, Arise and walk? 24 But that ye may know that the Son of man hath¹ power on earth to forgive sins (he said unto him that was palsy). I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to day.

§42. THE CALL OF MATTHEW.

MATTHEW 9:10-13.

9 And as Jesus passed on from thence, he saw a man called Matthew, sitting at the place of tolls; and he said unto him, Follow me, and he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto Jesus' disci-

MATTHEW 2:13-17.

13 And he went off again, and he said unto them, But I have yet one thing to say unto you. 14 And as they sat, he saw Levi sitting at the table with the publicans, and he said unto him, Follow me. And he arose, and followed him. 15 And it came to pass, that as he sat at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples.

LUKE 5:27-32.

27 And after these things he went forth, and he saw a certain Levi, sitting at the place of tolls; and he said unto him, Follow me. 28 And he arose, and he followed him. 29 And it came to pass, as he sat at meat in the house, behold many sinners and publicans came and sat down with him and his disciples. 30 And the Pharisees and scribes said unto him, Why dost thou thus? receiving sinners and eating and drinking with them? 31 And he answered and said unto them, I have not chosen to call just men, but sinners.

¹ *exousia* (city, *kyria*), *exousia* = power, authority, jurisdiction, *kyria* = the place, seat, throne, *exousia* = authority, jurisdiction.

MATT. 9.

Why eateth your ¹ Master with the publicans and sinners? ¹² But when he heard it, he said, They that are ² whole have no need of a physician, but they that are sick. ¹³ But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

MARK 2.

Jesus and his disciples: for there were many, and they followed him. ¹⁶ And the scribes ³ of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples. ⁴ He eateth ⁵ and drinketh with publicans and sinners. ¹⁷ And when Jesus heard it, he saith unto them, They that are ² whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

LUKE 5.

scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? ³¹ And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. ³² I am not come to call the righteous but sinners to repentance.

§43. THE QUESTION ABOUT FASTING.

MATT. 9: 14-17.

¹⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁶ oft, but thy disciples fast not? ¹⁵ And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. ¹⁶ And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. ¹⁷ Neither do *men* put new wine into old ⁷ wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

MARK 2: 18-22.

¹⁸ And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? ¹⁹ And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. ²⁰ But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. ²¹ No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. ²² And no man putteth new wine into old ⁷ wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins:

LUKE 5: 33-39.

³³ And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. ³⁴ And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? ³⁵ But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. ³⁶ And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. ³⁷ And no man putteth new wine into old ⁷ wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. ³⁸ But new wine must

¹ Or, *Trucker*. ² Or, *strong*. ³ Some ancient authorities read *and the Pharisees*. ⁴ Or, How is it that he eateth . . . *sinners*? ⁵ Some ancient authorities omit *and drinketh*. ⁶ Some ancient authorities omit *oft*. ⁷ That is, *skins used as bottles*.

JOHN 5.

come forth; they that have done good, unto the resurrection of life; and they that have ¹done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 ²Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me: 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive glory of another, and the glory that *cometh* from ³the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

§45. THE DISCIPLES PLUCKING GRAIN.

MATT. 12: 1-8.

1 At that season Jesus went on the sabbath day through the cornfields: and his disciples were an hungred, and began to pluck ears of corn, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him: 4 how he entered into the house of God, and ¹did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the

MARK 2: 23-28.

23 And it came to pass, that he was going on the sabbath day through the cornfields: and his disciples ²began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he entered into the house of God ³when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them

LUKE 6: 1-5.

1 Now it came to pass on a ¹sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him: 4 how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the

¹Or, practised. ²Or, Search the scriptures. ³Some ancient authorities read *the only one*. ⁴Some ancient authorities read *they did eat*. ⁵Or, began to make them *very hungry*. ⁶Some ancient authorities read *in the days of Abiathar the high priest*. ⁷Many ancient authorities read *as on the first*.

PART V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

§47. THE WIDE-SPREAD FAME OF CHRIST.

MATT. 4: 23-25.

MATT. 12: 15-21.

4: 23 And ¹Jesus went about in all Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ³possessed with devils, and epileptic, and palsied: and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

12: 15 And Jesus perceiving ¹it withdrew from thence: and many followed him: and he healed them all. 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken ⁴by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen:
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,

MARK 3: 7-12.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ⁵what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many: inso-

[LUKE 6: 17-19.]

[17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases: 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.]

¹ Some ancient authorities read *he*. ² Or, *good tidings*: and so elsewhere. ³ Or, *demoniacs*. ⁴ Or, *through*. ⁵ Or, *all the things that he did*.

MATT. 12.

- And he shall declare judgement to the Gentiles.
 19 He shall not strive, nor cry
 aboth;
 Neither shall any one hear
 his voice in the streets.
 20 A bruised reed shall he not
 break,
 And smoking flax shall he
 not quench,
 Till he send forth judgement
 unto victory.
 21 And in his name shall the
 Gentiles hope.

MATT. 3.

much, that as in any as had
 "pangs of oppression," and that
 that they might be able to
 11 And the number of the
 whensoever they shall be
 till down to the end, and
 end, saying, Thou art the
 Son of David. 12 And he
 charged them much that they
 should not make him known.

§48. THE CHOOSING OF THE TWELVE.

[MATT. 10: 2-4.]

MATT. 3: 13-16.]

1: 6: 12-13.]

12 Now the names of the
 twelve apostles are these. The
 first, Simon, who is called
 Peter, and Andrew, his brother,
 James, the son of Zebedee,
 and John, his brother, 3
 Philip, and Bartholomew,
 Thomas, and Matthew, the
 publican, James the son of
 Alphaeus, and Thaddæus,
 and Simon the Cananæan,
 and Judas the son of
 Sapphira, who also is
 called Iscariot.

13 And he goeth up into
 the mountain, and calleth unto
 him whomever he would, and
 of them went into the boat.
 And he appointed twelve, whom
 he also might be with him,
 and that he might send them
 forth to preach, 14 And he
 gave unto them power that
 they might tread upon
 serpents and scorpions, and
 overcome all the power of the
 enemy. 15 And he said unto
 them, Whosoever shall bind
 on earth, shall be bound in
 heaven; and whosoever shall
 loose on earth, shall be loosed
 in heaven. 16 And he gave
 unto them power that they
 should tread upon serpents and
 scorpions, and overcome all the
 power of the enemy. 17 And
 he said unto them, Whosoever
 shall bind on earth, shall be
 bound in heaven; and whosoever
 shall loose on earth, shall be
 loosed in heaven. 18 And he
 said unto them, Whosoever
 shall bind on earth, shall be
 bound in heaven; and whosoever
 shall loose on earth, shall be
 loosed in heaven.

LUKE 6.

diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

§49. THE SERMON ON THE MOUNT.

MATT., chs. 5, 6, 7, [8: 1].

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ¹Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is

LUKE 6: 20-49.

20 And he lifted up his eyes on his disciples, and said,

Blessed *are* ye poor: for yours is the kingdom of God.

21 Blessed *are* ye that hunger now: for ye shall be filled.

Blessed *are* ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you, ye that are full now! for ye shall hunger.

Woe *unto you*, ye that laugh now! for ye shall mourn and weep.

26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

¹ Some ancient authorities transpose ver. 4 and 5.

44. 5.

6

your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid.

15 Neither do *you* light a lamp, and put it under the bushel, but on the stand; and it shine thence unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, ⁸ Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For

MATT. 5.

I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement: and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in danger⁴ of the ⁵hell of fire.

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 ⁶Agree with thine adversary quickly, whiles thou art with him in the way: lest haply the adversary deliver thee to the judge, and the judge ⁷deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that

LUKE 6.

¹ Many ancient authorities insert *with out cause*. ² An expression of contempt. ³ Or, *M'rah*, a Hebrew expression of condemnation. ⁴ Or, *into* or *into*. ⁵ Or, *hell* or *fire*. ⁶ Some ancient authorities omit *deliver thee*.

⁷ Luke 12: 57, 59. For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply, he take thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite. (195.)

MATTH. 5.

looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God: 35 nor

[55] 6.

GOSPEL.

* Matthew 5. 1. And when he had ended these sayings, the multitude marvelled at him, because he taught them as having authority, and not as the scribes and Pharisees.

2. ¶ And he began to teach them, saying, Ye have heard that it hath been said, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

3. But I say unto you, Swear not at all: neither by heaven, for it is the throne of God:

4. Neither by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King:

5. Neither shalt thou swear by thy head, because thou canst not make one hair white or black:

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by the earth, for it is the footstool of his feet; nor ¹ by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 ² But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ³ the evil *one*.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not ⁴ him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall ⁵ compel thee to go one mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the ⁶ publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the

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27 But I say unto you which hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 ⁷ And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, ⁸ never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful,

¹ Or, *toward*. ² Some ancient authorities read *But your speech shall be*. ³ Or, *evil*: as in ver. 37: vi. 13. ⁴ Or, *evil*. ⁵ Gr, *impress*. ⁶ That is, *collectors or renderers of Roman taxes*; and so elsewhere. ⁷ Some ancient authorities read *despairing of no man*.

▪ Cf. Matt. 7: 12.

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same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

6. 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them, but your Father knoweth what things ye have need of, before ye ask him. 9 After

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even as your Father is merciful.

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this manner therefore pray ye: Our Father which art in heaven. Hallowed be thy name. ¹⁰ Thy kingdom come. Thy will be done, as in heaven, so on earth. ¹¹ Give us this day ¹our daily bread. ¹² And forgive us our debts, as we also have forgiven our debtors. ¹³ And bring us not into temptation, but deliver us from ²the evil one. ¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

¹⁶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. ¹⁷ But thou, when thou fastest, anoint thy head, and wash thy face: ¹⁸ that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

¹⁹ Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: ²¹ for where thy treasure is, there

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¹ *Our Father which art in heaven*. "Our Father." Many authorities, some ancient, but with variations, add *For thine is the kingdom, and thou art the ruler of the universe, and thou alone art the Father*.

¹⁴ *For if ye forgive not men their trespasses, neither will your Father forgive your trespasses*. "For if ye have ought against any one; that your Father may forgive you, ye must first forgive him." (1122d)

²¹ *Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves purses which wax not old, a treasure that faileth not, where no thief can draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.* (1123d)

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will thy heart be also. 22 The image of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the fowls of the heaven, that they sow not, neither do they reap, nor gather into barns; and yet your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his stature? 28 And why are ye anxious concerning your life? Consider the lilies of the field, how they grow; they toil not, neither do they spin. 29 And yet

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say unto you, that even Solomon in all his glory was not arrayed like one of these. ³⁰ But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? ³¹ Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³² For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. ³³ But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. ³⁴ Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

⁷:1 Judge not, that ye be not judged. ² For with what judgement ye judge, ye shall be judged: ^aand with what measure ye mete, it shall be measured unto you.

[Paragraph continued on next page.]

LUKE 6.

³⁷ And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: ³⁸ give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. ^aFor with what measure ye mete it shall be measured to you again.

³⁹ And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? ⁴⁰ ^bThe disciple is not above

his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. (§49.)

^a Mark 4: 24. With what measure ye mete it shall be measured unto you: and more shall be given unto you. (§47.)

^b Matt. 10: 24. A disciple is not above his master, nor a servant above his lord. (§44.)

^c John 13: 16. A servant is not greater than his lord; neither one that is sent greater than he that sent him. (§133.)

MATT. 7.

him? 12 ^a All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 ^b Enter ye in by the narrow gate: for wide ^c is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 14 ^d For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. 16 ^e By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord,

LUKE 6.

43 ^e For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom

^a Many ancient authorities read *He is narrow is the gate*, &c.

^b Luke 14: 23.

^c Luke 14: 24. "Strive to enter in, for many, I say unto you, shall seek to enter in, and shall not be able."

^d Matt. 12: 34. "For ye make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye therefore, ye evil men, how can ye, being evil, speak good things? for out of the evil which is in your hearts, speaketh forth evil things." The good man out of his good treasure bringeth forth good things, and the evil man out of his evil treasure bringeth forth evil things. (155.)

MY 7.

did we not proceed by thy name, and by thy name cast out devils, and by thy name do many things? works? 23

And thou wilt profess unto them, I seek know you, depart from me, ye that work iniquity.

24 Every one therefore which heareth these words of mine, and doeth them, shall be

like unto a wise man, which built his house upon the rock; and there descended the flood, and the winds beat upon that house, and it fell not: for it was founded upon the rock.

25 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell: and great was the fall thereof.

26 And he that hears, let him hear, which says, I will be like unto the foolish, when he hears, and doeth not.

8 MY 8. And we have seen how we have been the servant of many masters.

1 MY 6.

And I have seen how I have been the servant of many masters.

2 And I have seen how I have been the servant of many masters.

3 And I have seen how I have been the servant of many masters.

4 And I have seen how I have been the servant of many masters.

5 And I have seen how I have been the servant of many masters.

6 And I have seen how I have been the servant of many masters.

7 And I have seen how I have been the servant of many masters.

8 And I have seen how I have been the servant of many masters.

§50. THE CYPRIOTE'S SERVANT.

MY 8.

5 And I have seen how I have been the servant of many masters.

1 MY 7.

6 And I have seen how I have been the servant of many masters.

7 And I have seen how I have been the servant of many masters.

MATT. 8.

Lord, my ¹ servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not ² worthy that thou shouldest come under my roof: but only say ³ the word, and my ¹ servant shall be healed. 9 For I also am a man ⁴ under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ⁵ servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, ⁶ I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall ⁷ sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 ⁸ but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, ⁹ so be it done unto thee. And the ¹ servant was healed in that hour.

LUKE 7.

2 And a certain centurion's ⁵ servant, who was ⁸ dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ⁵ servant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ² worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but ⁹ say the word, and my ¹ servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ¹ servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto

¹ Or, boy. ² Gr. sufficient. ³ Gr. with a word. ⁴ Some ancient authorities insert *set*; as in Luke vii. 8. ⁵ Gr. bond-servant. ⁶ Many ancient authorities read *With no man in Israel have I found so great faith.* ⁷ Gr. recline. ⁸ Or, precious to him. ⁹ Or, honourable with him. ¹⁰ Gr. say with a word.

^a Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 22: 13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§124.)

^a Matt. 24: 51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^a Matt. 25: 30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

^a Luke 13: 28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (§98.)

MATT. 11.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is ¹ but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive ¹¹, this is Elijah, which is to come. 15 He that hath ears ¹² to hear, let him hear. 16 But whereto shall I liken this generation? It is like unto children sitting in the marketplace, which call unto their fellows, 17 and say, We piped unto you, and ye did not dance;

LUKE 7.

23 And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ² but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, ³ being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, ⁴ being not baptized of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did

¹ Many codices add here, *and say, We piped unto you, and ye did not dance*. ² *et minor*. ³ *et minor*. ⁴ *et minor*. ⁵ *et minor*. ⁶ *et minor*. ⁷ *et minor*. ⁸ *et minor*. ⁹ *et minor*. ¹⁰ *et minor*. ¹¹ *et minor*. ¹² *et minor*. ¹³ *et minor*. ¹⁴ *et minor*. ¹⁵ *et minor*. ¹⁶ *et minor*. ¹⁷ *et minor*. ¹⁸ *et minor*. ¹⁹ *et minor*. ²⁰ *et minor*. ²¹ *et minor*. ²² *et minor*. ²³ *et minor*. ²⁴ *et minor*. ²⁵ *et minor*. ²⁶ *et minor*. ²⁷ *et minor*. ²⁸ *et minor*. ²⁹ *et minor*. ³⁰ *et minor*. ³¹ *et minor*. ³² *et minor*. ³³ *et minor*. ³⁴ *et minor*. ³⁵ *et minor*. ³⁶ *et minor*. ³⁷ *et minor*. ³⁸ *et minor*. ³⁹ *et minor*. ⁴⁰ *et minor*. ⁴¹ *et minor*. ⁴² *et minor*. ⁴³ *et minor*. ⁴⁴ *et minor*. ⁴⁵ *et minor*. ⁴⁶ *et minor*. ⁴⁷ *et minor*. ⁴⁸ *et minor*. ⁴⁹ *et minor*. ⁵⁰ *et minor*. ⁵¹ *et minor*. ⁵² *et minor*. ⁵³ *et minor*. ⁵⁴ *et minor*. ⁵⁵ *et minor*. ⁵⁶ *et minor*. ⁵⁷ *et minor*. ⁵⁸ *et minor*. ⁵⁹ *et minor*. ⁶⁰ *et minor*. ⁶¹ *et minor*. ⁶² *et minor*. ⁶³ *et minor*. 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MARK. 11.

7

we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The son of man came eating and drinking, and they say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified by her works.

18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The son of man came eating and drinking, and they say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified by her works.

§53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE THARISEE.

LUK. 7. 36-50.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman, which was a sinner, and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabastrer case of ointment. 38 And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him, saw on his side he within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is, which toucheth him; that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 A certain lender had two debtors: the one owed five hundred pence, and the other fifty. 42 When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. 48 To whom little is forgiven, the same loveth little. 49 And he said unto her, Thy sins are forgiven. 50 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? 51 And he said unto the woman, Thy faith hath saved thee; go in peace.

§54. CHRIST'S COMPANIONS ON HIS SECOND PREACHING TOUR.

LUK. 8. 1-3.

1 And it came to pass soon afterward, that he went about to teach in the synagogues, preaching the good tidings of the kingdom of God. And certain women which had been cured of evil spirits and diseases, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, were ministering unto him of their substance.

¹ Luke 7:36-50. ² Luke 8:1-3. ³ Luke 8:1-3. ⁴ Luke 8:1-3. ⁵ Luke 8:1-3. ⁶ Luke 8:1-3. ⁷ Luke 8:1-3. ⁸ Luke 8:1-3. ⁹ Luke 8:1-3. ¹⁰ Luke 8:1-3. ¹¹ Luke 8:1-3. ¹² Luke 8:1-3. ¹³ Luke 8:1-3. ¹⁴ Luke 8:1-3. ¹⁵ Luke 8:1-3. ¹⁶ Luke 8:1-3. ¹⁷ Luke 8:1-3. ¹⁸ Luke 8:1-3. ¹⁹ Luke 8:1-3. ²⁰ Luke 8:1-3. ²¹ Luke 8:1-3. ²² Luke 8:1-3. ²³ Luke 8:1-3. ²⁴ Luke 8:1-3. ²⁵ Luke 8:1-3. ²⁶ Luke 8:1-3. ²⁷ Luke 8:1-3. ²⁸ Luke 8:1-3. ²⁹ Luke 8:1-3. ³⁰ Luke 8:1-3. ³¹ Luke 8:1-3. ³² Luke 8:1-3. ³³ Luke 8:1-3. ³⁴ Luke 8:1-3. ³⁵ Luke 8:1-3. ³⁶ Luke 8:1-3. ³⁷ Luke 8:1-3. ³⁸ Luke 8:1-3. ³⁹ Luke 8:1-3. ⁴⁰ Luke 8:1-3. ⁴¹ Luke 8:1-3. ⁴² Luke 8:1-3. ⁴³ Luke 8:1-3. ⁴⁴ Luke 8:1-3. ⁴⁵ Luke 8:1-3. ⁴⁶ Luke 8:1-3. ⁴⁷ Luke 8:1-3. ⁴⁸ Luke 8:1-3. ⁴⁹ Luke 8:1-3. ⁵⁰ Luke 8:1-3. ⁵¹ Luke 8:1-3. ⁵² Luke 8:1-3. ⁵³ Luke 8:1-3. ⁵⁴ Luke 8:1-3. ⁵⁵ Luke 8:1-3. ⁵⁶ Luke 8:1-3. ⁵⁷ Luke 8:1-3. ⁵⁸ Luke 8:1-3. ⁵⁹ Luke 8:1-3. ⁶⁰ Luke 8:1-3. ⁶¹ Luke 8:1-3. ⁶² Luke 8:1-3. ⁶³ Luke 8:1-3. ⁶⁴ Luke 8:1-3. ⁶⁵ Luke 8:1-3. ⁶⁶ Luke 8:1-3. ⁶⁷ Luke 8:1-3. ⁶⁸ Luke 8:1-3. ⁶⁹ Luke 8:1-3. ⁷⁰ Luke 8:1-3. ⁷¹ Luke 8:1-3. ⁷² Luke 8:1-3. ⁷³ Luke 8:1-3. ⁷⁴ Luke 8:1-3. ⁷⁵ Luke 8:1-3. ⁷⁶ Luke 8:1-3. ⁷⁷ Luke 8:1-3. ⁷⁸ Luke 8:1-3. ⁷⁹ Luke 8:1-3. ⁸⁰ Luke 8:1-3. ⁸¹ Luke 8:1-3. ⁸² Luke 8:1-3. ⁸³ Luke 8:1-3. ⁸⁴ Luke 8:1-3. ⁸⁵ Luke 8:1-3. ⁸⁶ Luke 8:1-3. ⁸⁷ Luke 8:1-3. ⁸⁸ Luke 8:1-3. ⁸⁹ Luke 8:1-3. ⁹⁰ Luke 8:1-3. ⁹¹ Luke 8:1-3. ⁹² Luke 8:1-3. ⁹³ Luke 8:1-3. ⁹⁴ Luke 8:1-3. ⁹⁵ Luke 8:1-3. ⁹⁶ Luke 8:1-3. ⁹⁷ Luke 8:1-3. ⁹⁸ Luke 8:1-3. ⁹⁹ Luke 8:1-3. ¹⁰⁰ Luke 8:1-3.

§55. WARNINGS TO THE SCRIBES AND PHARISEES: "AN ETERNAL SIN."

MATT. 12: 22-45.

22 Then was brought unto him ¹one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out ²devils, but ³by Beelzebub the prince of the ²devils. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I ⁴by Beelzebub cast out ²devils, ⁵by whom do your sons cast them out? therefore shall they be your judges. 28 But if I ⁶by the Spirit of God cast out ²devils, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is

MARK 3: 19b-30.

19 And he cometh ⁴into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and, ⁵By the prince of the ²devils casteth he out the ²devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*: and then he will spoil his house. 28 ⁶Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.

LUKE 11: 14-36.

14 And he was casting out a ²devil *which was dumb*. And it came to pass, when the ²devil was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, ³By Beelzebub the prince of the ²devils casteth he out ²devils. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁴and a house *divided* against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ²devils ⁵by Beelzebub. 19 And if I ⁶by Beelzebub cast out ²devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out ²devils, then is the kingdom of God come upon you. 21 When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour

¹Or, *an* man. ²Or, *dem* man. ³Or, *by*. ⁴Or, *house*. ⁵Or, *house*. ⁶Or, *and house* falleth upon *house*.

¹Luke 12: 10. And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever blasphemeth against the Holy Spirit shall not be forgiven. (95.)

MA 12.

against me: and he that gathereth
not with me scattereth.
31 Therefore I say unto you,
Every sin and blasphemy shall
be forgiven unto men: but
whoever blasphemes against the
Son of man shall not be forgiven.
32 And whosoever shall speak
a word against the Son of man,
it shall be forgiven him: but
whoever shall speak against
the Holy Spirit, it shall not be
forgiven him, neither in this
world, nor in that which is to
come. 33 How can ye make
the things that are thus shut good;
or can ye turn a scorpion, and
its sting, into a serpent, and
its sting, into a heel? Ye are
known by its fruit. 34 Ye evil-
seedling of yeves, how can ye
belong and speak good things?
For out of the abundance of
the heart the mouth speaketh.
35 The good man out of his
good treasure bringeth forth
good things: and the evil man
out of his evil treasure bringeth
forth evil things. 36 And I
say unto you, that every idle
word that men shall speak,
they shall give account thereof
in the day of judgment. 37 For
by thy words thou shalt be
justified, and by thy words
thou shalt be condemned.

11

where σ_{eff} is the effective cross section of the H_2 molecule. It is not without interest to note that the data of Fig. 10 can be fitted quite well by the two-term scattering law

1. *Journal of the American Medical Association*, 1997; 277: 1033-1037.

MATT. 12.

see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the ¹whale: so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah: and behold, ²a greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon: and behold, ³a greater than Solomon is here. 43 But the unclean spirit, when ⁴he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then ⁵he saith, I will return into my house whence I came out: and when ⁶he is come, he findeth it empty, swept, and garnished. 45 Then goeth ⁷he, and taketh with ⁸himself seven other spirits more evil than ⁹himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

LUKE 11.

waterless places, seeking rest; and finding none, ²he saith, I will turn back unto my house whence I came out. 25 And when ³he is come, ⁴he findeth it swept and garnished. 26 Then goeth ⁵he, and taketh ⁶to him seven other spirits more evil than ⁷himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bear thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ³a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah: and behold, ⁴a greater than Jonah is here.

¹Gr. cet-monster. ²Gr. more evil.Or, it ³Or, itself

111

[illegible]

§56. THE TRUE KINDRED OF CHRIST.

MATH. 12 : 46-50.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For

MARK 3: 34-35.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answereth them, and saith, Who is my mother and my brethren? 34 And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! 35 For whosoever shall do the will of God,

1. 8:10-21.

19 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21 But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do.

15 1000 1000 with title count ver 43.

MATT. 12.

whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

MARK 3.

the same is my brother, and sister, and mother.

§57. THE PARABLES BY THE SEA.

MATT. 13: 1-53.

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat: and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow: 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears¹, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in

MARK 4: 1-34.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth: and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched: and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the

LUKE 8: 4-18.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be. 10 And he said, Unto you it is

¹ Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9: Luke viii. 8.

MAT. 13.

parables? 11 And he answered and said unto them, Unto you it is given to know the mystery of the kingdom of heaven; but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear,
and shall in no wise understand;

And seeing ye shall see,
and shall in no wise perceive;

15 For this people's heart is
waxed gross,

And their ears are dull of
hearing,

And their eyes they have
closed:

Lest haply they should
perceive with their eyes,

And hear with their ears,
And understand with their

heart,
And should turn again,

And I should heal them.

16 But I blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and saw them not, and to hear the things which ye hear, and heard them not.

MARK 4.

8

parables. 11 And he said unto them, Unto you is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand: lest haply they should turn again, and it should be forgiven them.

11 And he said unto them, Unto you is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand: lest haply they should turn again, and it should be forgiven them.

MATT. 13.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the ¹ world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

MARK 4.

13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while: then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the ¹ world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, ^aIs the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 22 ^bFor there is nothing hid, save that it should be manifested;

LUKE 8.

11 Now the parable is this: The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 ^aAnd no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed: but putteth it on a stand, that they which enter in may see the light. 17 ^bFor nothing is hid, that shall not

¹Or, *age*

^a Matt. 5: 15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. (§44.)

^b Luke 11: 33. No man when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (§55.)

^c Matt. 10: 26. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. (§54.)

^d Luke 12: 2. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. (§55.)

MATT. 13.

reapers gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ^a Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds: but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 ^b Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ^c measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken ^d by the prophet, saying,

MARK 4.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth ^e beareth fruit of herself: first the blade, then the ear, then the full corn in the ear. 29 But when the fruit ^f is ripe, straightway he ^g putteth forth the sickle, because the harvest is come.

30 ^a And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 ^b It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

^a The word in the Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half. ^b Or, *through*. ^c Or, *yeletheth*. ^d Or, *as becometh*. ^e Or, *sendeth forth*. ^f Or, *do unto*.

^a Luke 13: 18, 19. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree, and the birds of the heaven lodged in the branches thereof. (§97.)

^b Luke 13: 20, 21. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened. (§97.)

MATT. 13.

I will open my mouth in
parables;¹

I will utter things hidden
from the foundation of
the world.

36 Then he left the multi-
tudes, and went into the
house; and his disciples
came unto him, saying, Ex-
plain unto us the parable
of the tares of the field. 37
And he answered and said,
He that soweth the good seed
is the Son of man; and the
tares are the wicked; and
the good seed, these are the
sons of the kingdom; and
the tares are the sons of the
evil one; and the enemy
that sowed them, is the
devil; and the harvest is
the end of the world; and
the reapers are angels. 41
As therefore the tares are
gathered up and burned, with
fire, so shall it be in the
end of the world. At that
Son of man shall send forth
his angels, and they shall
gather out of his kingdom all
things that cause stumbling,
and them that offend; and
shall cast them into the
furnace of fire; there shall be
the weeping and gnashing of
teeth. 43 Then shall the
righteous of the world as the
sun in the kingdom of their

¹ Matt. 13:35. *ἄνοιγξω τὸ στόμα μου.*

to open the mouth of the tongue.

² Matt. 13:35. *ἡ σπορά τῶν καλῶν σπόρων ἡ σπορά τῶν κακῶν σπόρων.* *the sowing of the good seed, the sowing of the evil seed.*

³ Cf. Matt. 13.

⁴ Matt. 13:41. *ἡ σπορά τῶν καλῶν σπόρων ἡ σπορά τῶν κακῶν σπόρων.* *the sowing of the good seed, the sowing of the evil seed.*

⁵ Matt. 13:41. *ἡ σπορά τῶν καλῶν σπόρων ἡ σπορά τῶν κακῶν σπόρων.* *the sowing of the good seed, the sowing of the evil seed.*

⁶ Matt. 13:41. *ἡ σπορά τῶν καλῶν σπόρων ἡ σπορά τῶν κακῶν σπόρων.* *the sowing of the good seed, the sowing of the evil seed.*

⁷ Luke 17:34. *ἡ σπορά τῶν καλῶν σπόρων ἡ σπορά τῶν κακῶν σπόρων.* *the sowing of the good seed, the sowing of the evil seed.*

MATT. 13.

Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field: which a man found, and hid; and ¹in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a ²net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach: and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in ³the end of the world: the angels shall come forth, and sever the wicked from among the righteous, ⁴50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence.

¹Or, *for by thereof*. ²Or, *trawling net*. ³Or, *the consummation of the age*

⁴ Cf. Matt. 13: 42 and reference thereto.

[58. THE STILLING OF THE TEMPEST.]

MATTHEW 8:18-27.

MARK 4:35-41.

8

[18] Now when Jesus saw a great multitude, he went up into the boat, and said to his disciples, "Come unto me, and I will repose me."

[19] And when he was entered into a boat, his disciples followed him. [20] And he said unto them, "The calm is at hand; for ye are in the sea." [21] And he said unto them, "The boat was covered with the waves, for he was asleep." [22] And they awoke him, and said, "Save, Lord; we perish." [23] And he said unto them, "Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." [24] And there came a great calm, saying, "What manner of man is this, that even the winds and the sea obey him?"

[35] And on that day, when even was come, he said unto them, "Let us go over to the other side." [36] And he being up, he rebuked the winds and the sea, saying, "Peace be to thee." [37] And he said unto them, "The boat was now at land, and the waves had ceased." [38] And he said unto them, "The boat was now at land, and the waves had ceased." [39] And he said unto them, "The boat was now at land, and the waves had ceased." [40] And he said unto them, "The boat was now at land, and the waves had ceased." [41] And he said unto them, "The boat was now at land, and the waves had ceased."

[59. THE GALILEEN DEMONIACS.]

MATTHEW 9:1-13.

MARK 9:1-13.

9

[1] And when he was come to the other side, into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exclaiming, saying, "Son of David, have mercy on us." [2] And he said unto them, "What have ye to do with me, O ye devils? For I am not the Son of David, but the Son of Man. And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man."

[1] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [2] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [3] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [4] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [5] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [6] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [7] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [8] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [9] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [10] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [11] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [12] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man." [13] And he said unto them, "Depart from me, ye devils; for ye know that I am the Son of Man."

¹ *Gr. ἀνθρώπου.*

² *Gr. ἀνθρώπου.*

MATT. 8.

time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the ¹devils besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were ²possessed with devils. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

MARK 5.

fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him: 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they came to Jesus, and behold *him* that was possessed with devils sitting, clothed and in his right mind, *even* him that

LUKE 8.

him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he commanded the unclean spirit to come out from the man. For ⁴oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters: and breaking the bands asunder, he was driven of the ⁵devil into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many ¹devils were entered into him. 31 And they intreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. 33 And the ¹devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass: and they came to Jesus, and found the man, from whom the ¹devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with ¹devils was ²made whole. 37 And all the people of the country of the Gerasenes round about asked him

¹Or, Legion. ²Or, *made whole*. ³Or, *in his right mind*. ⁴Or, *of a long time*.

⁵Or, *demon*. ⁶Or, *saved*.

MATT. 9.

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be ¹made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ²made thee whole. And the woman was ¹made whole from that hour.

MARK 5.

25 And a woman, which had an issue of blood twelve years, 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said, If I touch but his garments, I shall be ¹made whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her ³plague. 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath ²made thee whole: go in peace, and be whole of thy ³plague.

35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the ⁴Master any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only

LUKE 8.

43 And a woman having an issue of blood twelve years, which ^ahad spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, ^cand they that were with him, Master, the multitudes press thee and crush *thee*. 46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead: trouble not the ⁴Master. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be ¹made whole. 51 And when he came to the

¹Or, cured. ²Or, saved thee. ³Or, scourge. ⁴Or, Teacher. ⁵Or, overhearing. ^aSome ancient authorities omit *had spent all her living upon physicians*, &c. ^cSome ancient authorities omit *and they that were with him*.

V. 2.

44.5

8

23 And when Jesus came into the ruler's house, and saw the daughter, and the crowd making a noise, he said, O daughter, be not afraid; thy faith hath made thee whole. And she stood at once. 24 And they laughed him to scorn, saying, He is mad. 25 But when the crowd began to press in, he entered in, and took her by the hand, and the damsel arose. 26 And the fane hereof went forth into all that land.

561. THE TWO BLIND MEN, AND THE DEAF DEMONIA.

MA 9.25 34.

§62. SECOND REJECTION AT NAZARETH.

MATT. 13: 54-58.

54 And coming into his own country he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these ¹mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were ²offended in him. ³But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many ¹mighty works there because of their unbelief.

MARK 6: 1-6a.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue; and ⁴many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such ¹mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were ²offended in him. 4 ³And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And he could there do no ⁴mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

§63. THIRD PREACHING TOUR CONTINUED.

MATT. 9: 35.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

MARK 6: 6b.

And he went round about the villages teaching.

¹Gr. *potency*. ²Gr. *carried to them*. ³Some ancient authorities insert *the*. ⁴Gr. *power*.

³Referred to in John 4: 44. (234)

§64. THE MISSION OF THE TWELVE

MATT. 9: 36—11: 1

MARK 6: 7—13.

LUKE 9: 1—6.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 10: 1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The Kingdom of heaven is at hand. 8 Heal

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits:

1 And he called the twelve together, and gave them power and authority over all devils, and to cure diseases.

[Paraphrase continued on next page.]

[Paraphrase continued on next page.]

¹Or, *the* *lost*. See Luke vi. 13. ²Or, *the* *lost* *of* *the* *house* *of* *Israel*. See Luke ix. 3.

³Luke i. c. 2. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (¹527)

⁴See note ³ on page 82.

⁵Ch. [47].

MATT. 10.

the sick, raise the dead, cleanse the lepers, cast out ¹ devils: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your ² purses: 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy: and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 ³ But beware of men: for they will deliver you

MARK 6.

8 ⁴ and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no ⁵ money in their ⁶ purse: 9 but *to go shod* with sandals: and, *said he*, put not on two coats. 10 And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

LUKE 9.

2 And he sent them forth to preach the kingdom of God, and to heal ⁷ the sick. 3 ⁸ And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money: neither have two coats. 4 And into whatsoever house ye enter, there abide and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

¹Gr. *demons*. ²Gr. *girdles*. ³Or, *simple*. ⁴Gr. *brass*. ⁵Gr. *girdle*. ⁶Some ancient authorities omit *the sick*.

⁷ Luke 10: 13. 12. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But it is to whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust that is from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. Then say unto you, It shall be more tolerable in that day for Sodom, than for that city. (157.)

⁸ Matt. 24: 9. Then shall they deliver you up unto tribulation, and shall kill you. (§131.)

⁹ Mark 13: 12. But take ye heed to yourselves; for they shall deliver you up to councils; and in synagogues shall ye be beaten; and I before governors and kings shall ye stand for my sake, for a testimony unto them. (§131.)

¹⁰ Luke 21: 12, 13. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. (§131.)

May 10.

19. To you, my children, are in this
 synagoge, as the will scourge you,
 20. I pray you, before your
 errors and kings shall ye be
 brought to my sake, for a
 testimony to them and to the
 Gentiles. 21. For when they
 see a young, learned and wis
 brow of wisdom shall speak,
 for it shall be given you in
 that hour where ye shall speak.
 22. For it is not yet that speak,
 but the Spirit of God. For
 that speaketh in you. 23.
 And ye shall deliver up
 by the testimony, and the father
 his children, children shall
 deliver up their parents, and
 they shall deliver up their
 24. And ye shall be hated of
 all men for my name's sake,
 but he that endureth to the
 end, the same shall be saved.
 25. For when they persecute
 you in this city, flee into the
 next city, verily I say unto
 you, ye shall not have gone
 through all the cities of Judea,
 till the Son of man be come.

May 6.

1. $r_{11} = 9$

MATT. 10.

MARK 6.

LUKE 9.

24 ^a A disciple is not above his ¹ master, nor a ² servant above his lord. 25 It is enough for the disciple that he be as his ¹ master, and the ² servant as his lord. If they have called the master of the house ³ Beelzebub, how much more *shall they call them* of his household! 26 ^b Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 ^c What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in ⁴ hell. 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one therefore who shall confess

¹ Or, *his lord*. — *Gr. Lord, Kyrios.*

Gr. Beelzebub; and so elsewhere. — ² *Gr. Gehenna.*

^a Luke 9: 34. The disciple is not above his master: but every one when he is perfected shall be as his master. — (143.)

^b John 13: 16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. — (143.)

^c Mark 4: 22. For they that do not hid, have that it should be manifested; neither was *anything* made secret, but that it should be made manifest. — (177.)

^d Luke 9: 17. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known. — (177.)

^e Luke 12: 2. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. — (177.)

^f John 12: 37. When they that hear ye have said in the darkness shall be heard in the light; and what ye have heard in the darkness shall be proclaimed upon the housetops. And I say unto you my friends, I have not said of this man, that he should do any thing, and after that have no more that they can do. But I will warn you, that ye have heard the Son of man say, that he hath killed hath power to cast into hell; yea, I say unto you, I have said. Are not two sparrows sold for a farthing? and not one of them is forgotten in the sight of God. But ye have not yet heard of the Son of man say, that he hath killed hath power to cast into hell. Fear not; ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God. — (175.)

MATT. 10.

MARK 6.

9

him before men, him will I also confess before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law:

36 and a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that doth not take his cross, and follow after me, is not worthy of me. 39 He

Whoever will save his life shall lose it.

* Mark 9: 38. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 41. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 42. But a man that hath not put his hand to the plough, and hath not left his brother behind him, shall not be able to be a disciple of mine.

* Mark 9: 43. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 44. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 45. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 46. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 47. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 48. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 49. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 50. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 51. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 52. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

* Mark 9: 53. I have observed that he that loveth me and loveth his father or mother more than I, shall not be able to be a disciple of mine, when he cometh to the point of giving up all for me and for the Kingdom of God.

MATT. 10.

that ¹ findeth his ² life shall lose it: and he that ³ loseth his ² life for my sake shall find it.

40 ^a He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 ^b And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11: 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

MARK 6.

12 And they went out, and preached that *men* should repent. 13 And they cast out many ⁴ devils, and anointed with oil many that were sick, and healed them.

LUKE 9.

6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

§65. DEATH OF JOHN THE BAPTIST.

MATT. 14: 1-12.

1 At that season Herod the tetrarch heard the report concerning Jesus, ² and said unto his servants, This is John the Baptist: he is risen from the dead: and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of

MARK 6: 14-29.

14 And king Herod heard *thereof*: for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him. 15 But others said, It is Elijah. And others said, *It is a prophet, risen as one of the prophets.* 16 But Herod, when

LUKE 9: 7-9.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead: 8 and by some, that Elijah had appeared: and by others, that one of the old prophets was risen again. 9 And Herod said, John

^a *One of them*. — ^b *One of the little ones*. — ^c *One of the prophets*. — Some ancient authorities read *they*. — ^d *One, the Baptist*.

11: 1-12. Herod heard the report of Jesus, and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me, &c.

14: 1-12. Herod heard the report of Jesus, and he that rejecteth whomsoever I send receiveth me; and he that rejecteth me rejecteth him that sent me, &c.

15: 1-12. Herod heard the report of Jesus, and he that rejecteth whomsoever I send receiveth me; and he that rejecteth me rejecteth him that sent me, &c.

14

Herodias, his brother Philip's wife, and Philip, and into him. It is not lawful for thee to have her. 4 And when he would have put her to death, he feared the multitude, because they loved her. And as a plot was laid against him, he desired to slay her. 5 But her daughter of Herodias danced before the king and pleased him. 6 Whereupon he promised with an oath to give her whatsoever she would ask. 7 And she, being prompt, said, Give me here the head of John the Baptist. 8 And the king was glad: but for the sake of his oath, and of them which sat at meat with him, he commanded it to be given to him: and he sent, and beheaded John in the prison. 9 And his head was brought in a charger, and given to the damsel, and she brought it to her mother. 10 And the disciples came, and took up the corpse, and buried it. And they went and told Jesus.

6

The Journal of Law, Economics, & Organization, Vol. 19, No. 1
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May 14.

have here but five loaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat, and were filled; and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, beside women and children.

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9

them to the city. And they said, We will not move thither, for loaves and two fishes except we should eat and be full. And he said to this people, I fear that ye were about to trample under foot this saying of men. And he said unto his disciples, Make them sit down in companies, about fifty and threescore and four. And they did so, and made them sit down in rows of fifty and threescore and four. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples, that they should set before the multitude. And they ate, and were all filled, and there was taken up of the fragments that remained over to them of broken pieces twelve baskets.

6

MATT. 14.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray; and when even was come, he was there alone.

MARK 6.

and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray.

JOHN 6.

14 When therefore the people saw the ¹sign which he did, they said, This is of a truth the prophet that cometh into the world.

15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

§67. JESUS WALKING ON THE WATER.

MATT. 14: 24-36.

24 But the boat ²was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer, I am here: I will be not afraid. 28 And Peter answered him and said, But he straightway

MARK 6: 47-56.

47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he came th unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: 50 for they all saw him, and were troubled. But he straightway

JOHN 6: 16-21.

16 And when evening came, his disciples went down unto the sea: 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they beheld Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid.

¹sign. In ancient orthography, *signon*. ²Some ancient versions read *was many furlongs distant from the land*.

44. 14.

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1. *Journal of the American Medical Association*, 1997; 277: 1033-1038.

MARK 6.

the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched ¹him were made whole.

§68. DISCOURSE ON THE BREAD OF LIFE.

JOHN 6: 22-71.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other ²boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone. 23 (howbeit there came ³boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ⁴boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom ⁵he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven: but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beareth the Son, and believeth on him, should have eternal life: and ⁶I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the

¹ Or, it. ² Gr, little boat. Gr, little boats. ³ Or, he sent. ⁴ Or, that I should raise him up

MATT. 15.

God because of your tradition?
 4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him ¹die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God: 6 he shall not honour his father². And ye have made void the word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;

But their heart is far from me.

9 But in vain do they worship me,

Teaching as *their* doctrines the precepts of men.

MARK 7.

hands ⁴diligently, eat not, holding the tradition of the elders: 4 and *when they come* from the marketplace, except they ⁵wash themselves, they eat not: and many other things there be, which they have received to hold. ⁶washings of cups, and pots, and brassen vessels⁷. 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with ⁸defiled hands? 6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,

But their heart is far from me.

7 But in vain do they worship me,

Teaching as *their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. 10 For Moses said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him ¹die the death: 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God: 12 ye no longer suffer him to do aught for his father or his mother: 13 making void the word of God by your tradition, which ye have

¹Or, surely die. ²Some ancient authorities add *or his mother*. ³Some ancient authorities read *law*. ⁴Or, *up to the* ⁵Or, *with the* ⁶Or, *baptize*. ⁷Some ancient authorities read *sprinkle themselves*. ⁸Or, *baptisms*. ⁹Many ancient authorities add *and couches*. ¹⁰Or, *common*.

MARK 15.

MARK 7.

10 And he said unto them, Hear ye the multitude against you. 11 They answered him, saying, We have heard thee, but that which cometh out of the mouth defileth the man. 12 Then came Jesus down, and said unto him, Knewest thou, that the Pharisees were offended, when thou saidst this saying? 13 But he answered, and said, Every plant which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone, they are blind guides. And if the blind guide the blind, both shall fall into a pit.

15 And Peter answered, and said unto him, Declare unto us the parable. 16 And he said, Are ye also without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the dung? 18 But the things which proceed out of the mouth, come forth out of the heart, and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings, &c. 20 All these evil things, which come forth of the heart, will defile the man.

delivered; and now I will do the things ye do.

14 And he said unto the multitude against you, Hear ye all of him, and understand. 15 That nothing from without can defile that going into him, can defile him; but the things which proceed out of the man are those that defile the man.

17 And when he was entered into the house, to the multitude, his disciples asked of him the parable. 18 And he said unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; to cause it goeth not into his heart, but into his belly, and goeth out into the dung? *Thus he said, making all meats clean.* 20 And he said, That which proceedeth out of the man, that defileth the man. 21 For that which cometh out of the heart, are evil thoughts, murders, adulteries, fornications, thefts, false witness, railings, &c. 22 All these evil things, which come forth of the heart, will defile the man. 23 And he said unto them,

PART VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

§70. JOURNEY TOWARD TYRE AND SIDON; THE SYROPHœNICIAN WOMAN'S DAUGHTER.

MATT. 15: 21-28.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a ¹devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's ²bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

MARK 7: 24-30.

24 And from thence he arose, and went away into the borders of Tyre ³and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a ⁴Greek, a Syrophœnician by race. And she besought him that he would cast forth the ¹devil out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's ²bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way: the ¹devil is gone out of thy daughter. 30 And she went away unto her house, and found the child hid upon the bed, and the ¹devil gone out.

¹Gr., *demon*. ²Or, *loaf*. ³Some ancient authorities omit *and Sidon*. ⁴Or, *Gentile*.

§71. RETURN THROUGH DECAPOLIS, MANY MIRACLES. — MATTHEW 23: 1-12.

MATTHEW 15: 29-31.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others; and they cast them down at his feet; and he healed them. 31 Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

MARK 7: 31-37.

31 And again he went out from the borders of Tyre, and came through Sidon into the sea of Galilee, through the midst of the borders of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. 34 And looking up to heaven, he sighed, and said, unto him, Ephraïm, thou hearest, but thou understandest not. 35 And his ears were opened, and the covering of his tongue was loosed, and he spake plain. 36 And he charged him that he should not tell any thing; but he said, I desire that many should hear, that they may be able to find. 37 And he departed, and began to teach in the synagogues of them. 38 And they were astonished, and said, How cometh this thing upon him, that he should teach thus? He hath but one law, that he should teach thus, and the canonic books.

§72. THE FEEDING OF THE FOUR THOUSAND.

MATT. 15: 32-38.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes: and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside women and children.

MARK 8: 1-9.

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with 1 bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away.

§73. THE PHARISEES AND SADDUCEES DEMANDING A SIGN FROM HEAVEN.

MATT. 15: 39-16: 12.

39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

MARK 8: 10-21.

10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

1 Gr. loaves.

MATT. 16.

1 And the Pharisees and Sadducees came, and began to tempt him, asking him to shew them a sign from heaven. 2 And he answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the heaven is red. 3 And in the morning, *It will be foul weather*; today, for the heaven is red and lowing. Ye know how to discern the face of the heaven; but ye cannot do so the signs of the times. 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and forgot to take bread. 6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned among themselves, saying, We took no bread. 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many *‘baskets’* ye took up? 10 Neither the seven loaves of the four thousand, and how many *‘baskets’* ye took up? 11 How is it that ye do not

MATT. 8.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighing, said, in his spirit, and said, Why doeth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and again entering into *‘Galilee’* departed to the other side.

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. 16 And they reasoned one with another, saying, We have no bread. 17 And Jesus perceiving it said unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand, have ye your heart hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I broke the five loaves among the five thousand, how many *‘baskets’* full of broken pieces took ye

¹ 1. *And the Pharisees and Sadducees came, and began to tempt him, asking him to shew them a sign from heaven.* 2. *And he answered and said unto them, When it is evening, ye say, ‘It will be fair weather’; for the heaven is red.* 3. *And in the morning, ‘It will be foul weather’; today, for the heaven is red and lowing.* 4. *Ye know how to discern the face of the heaven; but ye cannot do so the signs of the times.* 5. *An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.* 6. *And he left them, and departed.*

² 1. *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.* 2. *And he sighing, said, in his spirit, and said, Why doeth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.* 3. *And he left them, and again entering into ‘Galilee’ departed to the other side.*

³ 1. *And the disciples came to the other side and forgot to take bread.* 2. *And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.* 3. *And they reasoned among themselves, saying, We took no bread.* 4. *And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?* 5. *Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many ‘baskets’ ye took up?* 6. *Neither the seven loaves of the four thousand, and how many ‘baskets’ ye took up?* 7. *How is it that ye do not*

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you concerning ¹bread? But beware of the leaven of the Pharisees and Sadducees. 12 Then understood they how that he bade them not beware of the leaven of ¹bread, but of the teaching of the Pharisees and Sadducees.

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up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many ²basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand?

§74. THE BLIND MAN NEAR BETHSAIDA.

MARK 8: 22-26.

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village: and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

§75. PETER'S CONFESSION.

MATT. 16: 13-20.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say ¹that the Son of man is? 14 And they said, Some *say* John the Baptist: some, Elijah: and others, Jeremiah, or one of prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I also say unto thee, that thou art ²Peter, and upon this ³rock I will

MARK 8: 27-30.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist: and others, Elijah: but others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

LUKE 9: 18-21.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist: but others *say*, Elijah: and others, that one of the old prophets is risen again. 20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. 21 But he charged them, and commanded *them* to tell this to no man:

¹Paragraph continued in §76.]

¹Gr. *leaven*. ²Gr. *petra*, *rock*. ³Gr. *petra*, *rock*. ⁴Gr. *petra*, *rock*. ⁵Gr. *petra*, *rock*. See Matt. viii. 27; Luke ix. 18.

⁶Many ancient authorities read *that I the*

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bully, nor clench, and the gates of Hades shall not prevail against it. 16. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 2. And thou again, in the disciples, say, thou shalt tell no man that thou wast the Christ.

§ 76. CHRIST FORETELLS HIS DEATH AND RESURRECTION.

Matt. 16: 13-28.

Mark 8: 27-34.

Luke 9: 18-26.

13. And Jesus asked his disciples, saying, Whom say ye that I am? 14. And Peter answered, saying, Thou art the Christ, the Son of the living God. 15. And Jesus answered, saying, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. 16. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 17. And he charged him, saying, Tell no man that thou art the Christ. 18. And he said unto Peter, saying, If thou wilt, thou shalt be Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20. And he charged him, saying, Tell no man that thou art the Christ. 21. And he said unto Peter, saying, If thou wilt, thou shalt be Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 22. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 23. And he charged him, saying, Tell no man that thou art the Christ. 24. And he said unto Peter, saying, If thou wilt, thou shalt be Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 25. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 26. And he charged him, saying, Tell no man that thou art the Christ. 27. And he said unto Peter, saying, If thou wilt, thou shalt be Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 28. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

13. Und Jesus fragte seine Jünger, und sprach,

14. Und Petrus

15. Und Jesus antwortete, und sprach,

16. Ich will dir die Schlüssel des Reichs der Himmel geben;

17. Und er befahl ihm, und sprach,

18. Und er sprach zu Petrus, und sprach,

19. Und ich will dir die Schlüssel des Reichs der Himmel geben;

20. Und er befahl ihm, und sprach,

21. Und er sprach zu Petrus, und sprach,

22. Und ich will dir die Schlüssel des Reichs der Himmel geben;

23. Und er befahl ihm, und sprach,

24. Und er sprach zu Petrus, und sprach,

25. Und ich will dir die Schlüssel des Reichs der Himmel geben;

26. Und er befahl ihm, und sprach,

27. Und er sprach zu Petrus, und sprach,

28. Und ich will dir die Schlüssel des Reichs der Himmel geben;

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whosoever would save his ¹life shall lose it; and whosoever shall lose his ¹life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his ¹life? or what shall a man give in exchange for his ¹life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his ²deeds. 28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

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whosoever would save his ¹life shall lose it; and whosoever shall lose his ¹life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his ¹life? 37 For what should a man give in exchange for his ¹life? 38 ^bFor whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. 9:1 And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

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24 ^aFor whosoever would save his ¹life shall lose it; but whosoever shall lose his ¹life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 ^bFor whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

§ 77. THE TRANSFIGURATION.

MATT. 17: 1-13.

1 And after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto

MARK 9: 2-13.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: 3 and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And

LUKE 9: 28-36.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white and dazzling. 30 And behold, there talked with him two men, which were Moses and Elijah: 31 who appeared in

¹Or, *soul*. ²Gr. *doing*.

^a Matt. 10: 39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64.)
^b Luke 17: 33. Whosoever shall seek to gain his life shall lose it; but whosoever shall lose *his life* shall preserve it. (§108.)

^a John 12: 25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§124.)

^b Matt. 10: 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (§64.)

^b Luke 12: 6. But he that denieth me in the presence of men shall be denied in the presence of the angels of God. (§95.)

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13 Then understood the disciples that he spake unto them of John the Baptist.

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of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

§78. THE DEMONIAK BOY.

MATT. 17: 14-20.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the ¹devil went out from him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove: and nothing shall be impossible unto you.²

MARK 9: 14-29.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him "Master, I brought unto thee my son, which hath a dumb spirit; 18 and wheresoever it taketh him, it ¹dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out: and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit ²tore him grievously: and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire

LUKE 9: 37-43a.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, "Master, I beseech thee to look upon my son: for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it ³teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not. 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. 42 And as he was yet a coming, the ¹devil ²dashed him down, and ³tore him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

¹Or, *tempest*. ²Many authorities, *smote* or *beat*, insert *ver.* 21. But this kind goeth not out save by prayer and fasting. See Mark 16: 26. ³Or, *Teacher*. ⁴Or, *rendeth him*. ⁵Or, *convulsed*. ⁶Or, *convulsed*. ⁷Or, *rent him*.

44. 9.

[illegible]

§79. CHRIST AGAIN FORETELLS HIS DEATH AND RESURRECTION.

頁 17 頁

9 3 32.

9

22 And when they³ came in Galilee, Jesus said to them, The son of man will be delivered up into the hands of men: And they shall kill him; and the third day he shall be raised up. And they were exceeding sorry.

Manuscript received 10 May 1996; revised manuscript received 10 July 1996; accepted manuscript received 10 July 1996.

[illegible]

§80 THE SHEKEL IN THE FISHER'S MOUTH.

MATT. 17: 24-27.

[MARK 9: 33^a.]

24 And when they were come to Capernaum, they that received the ¹ half-shekel came to Peter, and said, Doth not your ² master pay the ¹ half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ³ shekel: that take, and give unto them for me and thee.

[33 And they came to Capernaum:]

§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

MATT., CHAP. 18.

MARK 9: 33-50.

LUKE 9: 46-50.

1 In that hour came the disciples unto Jesus, saying, Who then is ¹ greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? 34 But they held their peace: for they had disputed one with another in the way, who *was* the ⁴ greatest. 35 And he sat down, and called the twelve; and he saith unto them, ^a If any man

46 And there arose a reasoning among them, which of them should be ¹ greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him

¹ Gr. *andrapotēma*. ² Gr. *teacher*. ³ Gr. *statēr*. ⁴ Gr. *greater*.

^a Matt. 20: 26, 27. But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. (1114.)

^b Matt. 23: 11. But he that is greatest among you shall be your servant. (§127.)

^c Mark 10: 43, 44. But whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. (1114.)

^d Luke 22: 26. But he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (1134.)

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4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me.

[The copula introduced by, &c.]

6 And whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling: for it is needful that offences come; but woe to that man through whom the occasion

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would be first, he shall be last of all, and last of all. 7 And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them, 37 Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into the kingdom, rather than having two hands to go into hell, thy

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that sent me. 44 And whosoever shall receive one of these little ones in my name, the same is greater

41 And John answered and said, Master, we have seen one casting out devils in thy name; and we forbade him, because he followed not with us. 39 But Jesus said unto him, Forbid him not; for he that is not against you is for you.

18. 4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5. And whosoever shall receive one such little child in my name receiveth me.

6. And whosoever shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. 7. Woe unto the world because of occasions of stumbling: for it is needful that offences come; but woe to that man through whom the occasion

18. 6. And whosoever shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. 7. Woe unto the world because of occasions of stumbling: for it is needful that offences come; but woe to that man through whom the occasion

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sion cometh! 8 ^a And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ¹ hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.² 12 ^b How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not the will of ⁴ your Father which is in heaven,

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45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into ⁵ hell. 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ⁶ hell: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire.⁶ 50 ^c Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

¹ Gr. Gehenna, a fire. ² Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* Gr. *For a thing called before your Father.* ³ Some ancient authorities read *my*. ⁴ Gr. Gehenna. ⁵ Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

46 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. (149.)

47 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he rejoiceth more over it, than over the ninety and nine which stand without need of repentance. And when he cometh home, he causeth together his friends and his neighbors, and saith unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that even so it shall be in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need not repentance. (150.)

48 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is good for nothing, but to be cast out, and to be trodden under foot of men. (151.)

49 And ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but they set it on a candlestick, and they give light unto all that are in the house. He that hath ears to hear, let him hear. (152.)

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that one of these little ones should perish.

15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three, every word may be established. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth, shall be bound in heaven: and what things soever ye shall loose on earth, shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, I will be in the midst of them.

21 I have said unto you, that whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 22 I say also unto you, that if ye shall forgive men their trespasses, your heavenly Father will forgive them: but if ye shall not forgive men their trespasses, neither will your Father forgive their trespasses.

THESE THINGS SAID, HE WENT AWAY FROM THEM, AND CAME INTO A TOWN CALLED CAPERNAUM.

AND IT CAME TO PASS, THAT WHEN HE WAS IN CAPERNAUM, THERE CAME TO HIM SEVERAL LEPROUS MEN, AND STOOD WITHOUT, SAYING,

SIR, WE KNOW THAT THOU ART HERE.

TO WHICH HE ANSWERED, AND SAID UNTO THEM, I AM HERE.

THEY SAID, WE KNOW THAT THOU ART HERE.

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heaven likened unto a certain king, which would make a reckoning with his ¹servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ²talents. 25 But forasmuch as he had not *where-with* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The ³servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that ⁴servant, being moved with compassion, released him, and forgave him the ⁵debt. 28 But that ⁶servant went out, and found one of his fellow-servants, which owed him a hundred ⁷pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked ⁸servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy

¹Gr. *household*. ²This debt was probably paid about £450. ³Gr. *bondservant*. ⁴Gr. *loan*. ⁵The word in the *Greek* denotes a coin worth about eight pence of our money.

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on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§82. CHRIST AT THE FEAST OF TABERNACLES.

JOHN 7: 1-52.

1 And after these things, Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of the tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thou also mayest may be doest thy works which thou doest. 4 For no man doeth anything in secret, and he himself saith him to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come, but your time is always ready. 7 The world cannot hate you, but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up, yet into this feast: because my time is not yet fulfilled. 9 And having said these things unto them, he a-ode again into Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so: for he leadeth the multitude astray. 13 Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.
17 If any man will do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.
18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?
20 The multitude answered, Thou hast a devil: who seeketh to kill thee, and thou sayest, I did one work, and ye all marvel.
21 I tell you one thing, Moses gave you circumcision (not that it is of Moses, but of the fathers); and ye circumcise your
22 carcasses: a man may be circumcised on the sabbath, that he may keep the law of Moses.
23 If a man receive the circumcision on the sabbath, that he may keep the law of Moses, ye are angry with me, because I made a man every whit whole on the sabbath.
24 Judge righteously, and say not unrighteously.

JOHN 7.

yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion¹ among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: ² for the Spirit was not yet *given*; because Jesus was not yet glorified. 40 *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude which knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and ³ see that out of Galilee ariseth no prophet.

§83. THE WOMAN TAKEN IN ADULTERY

JOHN 7: 53—8: 11.

53 ⁴ And they went every man unto his own house: 8: 1 but Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, ⁵ Master, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And thus they said, ⁶ tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

§84. DISCOURSE ON THE LIGHT OF THE WORLD.

JOHN 8: 12—30.

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself: thy witness is not true. 14 Jesus

¹ *Or, Scythia.* ² Some ancient authorities add *for the Holy Spirit was not yet given.* ³ *Or, see for out of Galilee &c.* ⁴ Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other. ⁵ *Or, Teacher* *(Or, teacher)*

JOHN 8.

I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a ¹ devil? 49 Jesus answered, I have not a ¹ devil; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know thou hast a ¹ devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced ² to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham ³ was, I am. 59 They took up stones therefore to cast at him: but Jesus ⁴ hid himself, and went out of the temple ⁵.

¹ Gr. *demon*. ² Or, *that he should see*. ³ Gr. *was born*. ⁴ Or, *was hidden, and went &c.* ⁵ Many ancient authorities add *and going through the midst of them went his way, and so passed by*.

PART VII.

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

§86. THE FINAL DEPARTURE FROM GALILEE.

MATTH. 19:1, 2.

MARK 10:1.

LUKE 9:51-62.

MATTH. 8:18[19]-22.

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan: 2 and great multitudes followed him; and he healed them there.

1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

31 And it came to pass, when the days were well-nigh come that Jesus should be received up, he secretly set his face to go to Jerusalem. 32 and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. 33 And they did not receive him, because his face was to go to Jerusalem. 34 And when his disciples James and John saw this, they said, Lord, wilt thou that we go and set down fire here, to burn up these Samaritans? 35 And he turned, and rebuked them, and said, Ye know not what ye are saying. 36 And the Samaritan village.

[1. Now when Jesus saw great multitudes, he gave commandment to his discipules to go to the other side of the Jordan. And there came a certain man, and said unto him, Master, I will follow thee whithersoever thou shalt go. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head.]

37 And as they went, they came to a certain Samaritan village, where they would have received him. 38 And when they saw that he refused to come, they said, Lord, wilt thou that we command fire to come down from heaven, and burn up these Samaritans? 39 And he turned, and rebuked them, and said, Ye know not what ye are saying. 40 And the Samaritan village.

[1. Now when Jesus saw great multitudes, he gave commandment to his discipules to go to the other side of the Jordan. And there came a certain man, and said unto him, Master, I will follow thee whithersoever thou shalt go. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head.]

MATT. 8.

lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

LUKE 9.

my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§87. THE MISSION OF THE SEVENTY.

MATT. 11: 20-30.

LUKE 10: 1-24.

1 Now after these things the Lord appointed seventy¹ others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2^a And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3^b Go your ways: behold, I

¹ Many ancient authorities add *and two*; and so in ver. 17.

^a Matt. 9: 37, 38. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (§64.)

^b Matt. 10: 7-16. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (§64.)

^b Mark 6: 8-11. And he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; but *to go* shod with sandals; and, *said he*, put not on two coats. And he said unto them, Whosoever *ye* enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. (§64.)

^b Luke 9: 3-5. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. (§64.)

MATT. 11.

thou shalt ¹go down unto Hades: for if the ²mighty works had been done in Sodom which were done in thee, it would have remained until this day. ²⁴Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

²⁵At that season Jesus answered and said, I ¹thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: ²⁶yea, Father, ¹for so it was well-pleasing in thy sight. ²⁷All things have been delivered unto me of my Father: ¹and no one knoweth the Son, save the Father; neither doth any know the Father, save the

LUKE 10.

brought down unto Hades. ¹⁶He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

¹⁷And the seventy returned with joy, saying, Lord, even the ²devils are subject unto us in thy name. ¹⁸And he said unto them, I beheld Satan fallen as lightning from heaven. ¹⁹Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. ²⁰Howbeit in this rejoice not, that the spirits are subject unto you: but rejoice that your names are written in heaven.

²¹In that same hour he rejoiced ⁶in the Holy Spirit, and said, I ³thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ⁴for so it was well-pleasing in thy sight. ²²All things have been delivered unto me of my Father: ¹and no one knoweth who the Son is, save the Father; and who the Father is, save the Son,

¹Many ancient authorities read *to be brought down*. ²Or, *powers*. ³Or, *praise*. ⁴Or, *that*. ⁵Or, *demons*. ⁶Or, *by*.

¹Matt. 28:18. All authority hath been given unto me in heaven and on earth. (§140.)

²John 6:46. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. (§101.)

³Matt. 10:40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§141.)

⁴John 13:20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (§133.)

MATH. 11.

Son, and he to whomsoever
the Son willeth to reveal *him*.

28 Come unto me, all ye
that labour and are heavy
laden, and I will give you rest.
29 Take my yoke upon you,
and learn of me; for I am
meek and lowly in heart: and
ye shall find rest unto your
souls. 30 For my yoke is
easy, and my burden is light.

10

and he that will, let him
follow me. 27 And he said
unto them, Son, whosoever
will do the Father's will, shall
know the Father, and he
that has seen the things that
I have done, shall know
that the Father is in me,
and I am in the Father, and
I will not see the Father,
and I saw him, and I heard
him, and he heard me, and
he will do as he will.

§88. THE GOOD SAMARITAN.

LUKE 10:27-37.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? canst thou? 27 And he answering said, Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right; this do, and thou shalt live. 29 And he desiring to justify himself, said unto Jesus, And who is my neighbour? 30 Jesus answering said, A certain man was going down from Jerusalem to Jericho, and he fell among thieves, who came to him, and beat him, and stripped him, and left him half dead. 31 And as he lay there, a priest came by, and saw him, and passed by. 32 And in like manner a Levite came by, and saw him, and passed by. 33 But a Samaritan, as he journeyed, came where he lay, and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, and put on him his own garment, and set him upon his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he said to the innkeeper, Take care of him; and what thou shalt do, I will pay thee. 36 And he said, Thou shalt do as thou shalt see fit, and I will pay thee. 37 And he said, He that shall do thus, shall be like unto him.

§89. THE MISTAKE MATTHEW AND MARK.

LUKE 10:38-42.

38 Now was there in their way, a certain village, and the name of the village was Bethaniam. And there was a sister of Mary Magdalene,

LUKE 10.

sat at the Lord's feet, and heard his word. 40 But Martha was ¹ cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, ² Martha, Martha, thou art anxious and troubled about many things: 42 ³ but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

§90. HEALING OF THE MAN BORN BLIND.

JOHN, CHAP. 9.

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, ⁴ and anointed his eyes with the clay. 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am *he*. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not: or who opened his eyes, we know not: ask him: he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. 25 He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple: but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a

¹Or, *troubled*. ²A few ancient authorities read *Martha, Martha, thou art troubled*. *Mary hath chosen &c.*
³Many ancient authorities read *but few things are needful, or one*. ⁴Or, *and with the clay thereof anointed his eyes*

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worshiper of God, and do his will, him he heard:— 32
heard that any one opened the eyes of a man born blind:— 33
he could do nothing:— 34 They answered and said unto him,
and do st thou teach us? And they cast him out

35. Jesus heard that they had cast him out, and niding him, he came to the Son of God. 36. He answered and said, And where is he that casteth me out? 37. Jesus said unto him, Thou hast both seen him, and him that sent him: but he said, Lord, I believe. And he worshipped him. 38. And Jesus said, For into this world, that they which see not may see; and that they which see may 39. Those of the Pharisees which were with him heard these things, and said unto also, How? 40. Jesus said unto them, If ye were blind, ye would have no sin: but now we see, your sin remaineth.

§91. THE GOOD SHEPHERD.

JOHN 10:1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climb up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 Thus spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers; but the Sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, he holdeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf snatcheth them, and scattereth them: 13 *his fleeth* because he is a hireling, and careth not for the sheep. 14 I am the good shepherd: I, and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must save, and they shall hear my voice; and they shall become one flock, one shepherd. 17 Therefore doth the Father love me, because I lay down my life, that I may take it again. 18 No man taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment receive I from my Father.

§92. CHRIST AT THE FEAST OF DEBBA ALDON.

July 10, 1944.

22 And it was the fast of the day that Jerusalem was laid waste, and I was walking in the temple in Solomon's porch. 23 There I was standing in the midst of the people, and I said:

⁴ *Op. cit.*, p. 104. *See also* G. A. Smith, *Introduction to the Study of the History of the English Language*, 2nd ed. (London, 1906), p. 104.

JOHN 10.

said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. 26 But ye believe not, because ye are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life: and they shall never perish, and no one shall snatch them out of my hand. 29 ¹My Father, which hath given *them* unto me, is greater than all: and no one is able to snatch ²*them* out of the Father's hand. 30 I and the Father are one. 31 The Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father ³sanctified and sent into the world, Thou blasphemest: because I said, I am *the* Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond Jordan into the place where John was at the first baptizing: and there he abode. 41 And many came unto him: and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. 42 And many believed on him there.

§93. DISCOURSE ON PRAYER.

LUKE 11: 1-13.

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, ^aWhen ye pray, say, ⁴Father, Hallowed be thy name. Thy kingdom come.⁵ 3 Give us day by day ⁶our daily bread. 4 And forgive us our sins: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation⁷.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves: 6 for a friend of mine is come to me from a journey, and I have nothing to set before him: 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ⁹as many as he needeth. 9 And I say unto you, ^bAsk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth: and to

¹ Some ancient authorities read *That which my Father hath given unto me*. ² Or, aught. ³ Or, *consecrated*. ⁴ Many ancient authorities read *Our Father, who art in heaven*. See Matt. vi. 9. ⁵ Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Matt. vi. 10. ⁶ Or, *our bread for the coming day*. ⁷ Many ancient authorities add *but deliver us from the evil one*. See Matt. vi. 13. ⁸ Or, *whatsoever things*.

^a Matt. vi. 9, 10. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (144.)

^b Matt. 7: 7-11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (§49.)

11.

94. GOES AGAIN . THE PRINCIPLES, TURNED AT A HALL-LO

[illegible]

LUKE 11.

apostles: and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the ¹ sanctuary: yea, I say unto you, it shall be required of this generation. 52 ^a Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to ^a press upon *him* vehemently, and to provoke him to speak of ^a many things; 54 laying wait for him, to catch something out of his mouth.

§95. WARNINGS AGAINST THE SPIRIT OF PHARISAISM.

LUKE, CHAP. 12.

1 In the mean time, when ⁴ the many thousands of the multitude were gathered together, inasmuch that they trode one upon another, he began to ^a say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 ^b But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 ^c Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath ^e power to cast into ⁷ hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess ⁸ me before men, ⁹ him shall the Son of man also confess before the angels of God: 9 ^d but he that denieth me in the presence of men shall be denied in the pres-

¹ Gr. house. ² Or, set themselves vehemently against him. ³ Or, more. ⁴ Gr. the myriads of. ⁵ Or, say unto his disciples, First of all beware ye. ⁶ Or, authority. ⁷ Gr. Gehenna. ⁸ Gr. in me. ⁹ Gr. in him.

^a Matt. 23:13. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. (§127.)

^b Matt. 13:35. For there is nothing covered that shall not be revealed; and hid, that shall not be known. (§24.)

^c Mark 4:22. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. (§57.)

^d Luke 8:17. For nothing is hid, that shall not be made manifest; nor *anything* secret that shall not be known and come to light. (§57.)

^e Matt. 10:27-32. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is heaven. (§64.)

^f Matt. 10:33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (§64.)

^g Mark 8:38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. (§76.)

^h Luke 9:26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and of the Father, and of the holy angels. (§76.)

LUKE 12.

shall he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit seek ye ¹his kingdom, and these things shall be added unto you. 32 Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. 33 ^aSell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those ²servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 ^bBut know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be ^cbroken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, ^eWho then is ²the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that ²servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that ²servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that ²servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ^ecut him asunder, and appoint his portion with the unfaithful. 47 And that ²servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if it is already kindled? 50 But I have a baptism to be baptized with: and how am I straitened till it be accomplished! 51 ^dThink ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three.

¹Many ancient authorities read *the kingdom of God*. ²Or, *bondservants*. ³Or, *But this ye know*. ⁴Or, *digged through*. ⁵Or, *the faithful steward, the wise man whom I do*. ⁶Or, *severely scourge him*.

^aMatt. 6: 19-21. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. (§49.)

^bMatt. 21: 43, 44. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. (§131.)

^cMatt. 24: 45-51. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth. (§131.)

^dMatt. 10: 34, 35. Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. (§94.)

12.

53 They do not divide, father against son, and son against father, and mother against her mother-in-law, and daughter against her mother, mother-in-law against daughter-in-law, and law do not fight her mother-in-law.

96. THE GALLEANS STAIN BY PHAL.

1. 13:1-6.

1 Now there were some present at that very season which told him of the Gallileans, who = blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Tell ye that the Gallileans were slayers above all the Gallileans, because they have suffered such things? 3 I tell you, Nay; but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were 'offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 And he spake this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit thereon, and found none. 7 And he said unto the vineyard-keeper, Behold, I have come seeking fruit on this fig tree, and find none: cut it down, why doth it cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, and I will dig about it, and dung it: 9 and if it bear fruit, then good; and if not, then cut it down.

997. THE WOMAN HEALED ON A SABBATH.

13 10 21.

LUKE 13.

watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, 10, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame. and all the multitude rejoiced for all the glorious things that were done by him.

18 ^a He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. 20 ^b And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three ^c measures of meal, till it was all leavened.

§98. THE QUESTION WHETHER FEW ARE SAVED.

LUKE 13: 22-30.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that be saved? And he said unto them, 24 ^a Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be ^b able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets: 27 ^d and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 ^e There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

¹ See marginal note on Matt. xiii. 33. ² Or, *able, when once*

^a Matt. 13: 31, 32. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. (§57.)

^b Mark 4: 30-32. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof. (§57.)

^c Matt. 13: 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. (§57.)

^d Matt. 7: 13, 14. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and in many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. (§46.)

^e Matt. 7: 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (§46.)

^f Matt. 5: 12. But the son of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

^g Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^h Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

ⁱ Matt. 22: 13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§121.)

^j Matt. 24: 51. And shall cut him aunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^k Matt. 25: 30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

LUKE 14.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 ^aAnd when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper: and he bade many: 17 and he sent forth his ¹servant at supper time to say to them that were bidden, Come: for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the ¹servant came, and told his lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the ¹servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the ¹servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.

§101. DISCOURSE ON COUNTING THE COST.

LUKE 14: 25-35.

25 Now there went with him great multitudes: and he turned, and said unto them, 26 ^bIf any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 ^cWhosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish.

¹ Gr. *bondservant*.

^a Matt. 22: 1-10. And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. (§124.)

^b Matt. 10: 37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. (§64.)

^c Matt. 10: 33. And he that doth not take his cross and follow after me, is not worthy of me. (§61.)

^d Matt. 16: 24. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§76.)

^e Mark 8: 34. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§76.)

^f Luke 9: 23. If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (§76.)

14

31 And he said unto them, I have chosen you, and ye have believed in me, and ye have received my power, and ye shall be witnesses unto all men. 32 On this ye shall stand: that whosoever shall believe in me, and shall be baptized in the name of the Father, and of the Son, and of the Holy Ghost, shall receive remission of sins, and shall inherit the kingdom of God: and he that shall not believe, shall be damned.

§102. THIRD PARABLES OF LUCAS

LUCAS 15.

1 Now the publicans and sinners were drawing near to him, both to hear, and to be healed of their sicknesses. 2 And when the Pharisees and scribes saw this, they said unto him, Master, we beseech thee to rebuke them.

3 And he spake unto them this parable, saying, 4 What man of you, having lost one of his pence, shall not leave the rest, and go and seek that which is lost, until he find it? 5 And when he hath found it, he rejoiceth more of that pence, than of the ninety and nine which remain. 6 And which of you, having lost an ox, or a donkey, shall not leave the rest, and go and seek that which is lost, until he find it? 7 And when he hath found it, he rejoiceth more of that ox, or that donkey, than of the seventy and nine which remain. 8 So likewise shall it be likewise of the Son of Man: so that when he shall see the Son of Man, he shall be glad, and shall rejoice more of that one sinner that hath repented, than of the ninety and nine which are righteous, and need not repentance.

9 Or what woman, having lost one of her pence, shall not light a candle, and sweep the house, and seek diligently until she find it? 10 And when she hath found it, she rejoiceth more of that pence, than of the seventy and nine which remain. 11 Likewise shall it be likewise of the Son of Man: so that when he shall see the Son of Man, he shall be glad, and shall rejoice more of that one sinner that hath repented, than of the ninety and nine which are righteous, and need not repentance.

12 And he said, A certain man had two sons. 13 And the younger of them said unto the father, Give me the portion of goods which is mine. And he divided unto them his goods. 14 And not many days after, the younger son gathered all together, and went into a far country, and there he wasted his substance with riotous living. 15 And when he had spent all, he arose and went into the country, and there he began to hire himself to a husbandman. 16 And he went and joined himself to a husbandman, and he sent him into his field to feed swine. 17 And he would fain have been filled with the husks of the swine, and outwardly he was filled with the same. 18 But when he came to himself, he said, How many hired servants of my father's have abundance to eat, and I am here perishing with hunger. 19 And he arose, and went to his father, and said unto him, Father, I have sinned against heaven, and before thee, and I am no more worthy to be called thy son. Give me, I pray thee, as one of thy hired servants. 20 And he came near, and embraced him, and said unto him, Behold, I am here, and I have forgiven thee all thy sins. 21 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 22 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 23 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 24 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 25 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 26 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 27 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 28 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 29 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 30 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 31 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Behold, I am here, and I have forgiven thee all thy sins. 92 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 93 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 94 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 95 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 96 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 97 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 98 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 99 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins. 100 And he said unto him, Behold, I am here, and I have forgiven thee all thy sins.

LUKE 15.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son¹. 22 But the father said to his ²servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the ²servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, "Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

§103. TWO PARABLES OF WARNING.

LUKE, CHAP. 16.

1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig: to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred ⁴measures of oil. And he said unto him, Take thy ⁵bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred ⁶measures of wheat. He saith unto him, Take thy ⁵bond, and write fourscore. 8 And his lord commended ⁷the unrighteous steward because he had done wisely: for the sons of this ⁸world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends ⁹by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another's, who will give you that which is ¹⁰your own? 13 ¹¹No ¹²servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of

¹ Some ancient authorities add *make me a ³cor of thy hired servants*. See ver. 19. ²Gr. *bondservants*. ³Gr. *Child*. ⁴Gr. *measures*, the bath being a Hebrew measure. See Luke, xlv. 13, 14, 15. ⁵Gr. *writings*. ⁶Gr. *ears*, the ear being a Hebrew measure. See Luke, xlv. 14. ⁷Gr. *the servant of unrighteousness*. ⁸Or, *age*. ⁹Gr. *out of*. ¹⁰Some ancient authorities read *your own*. ¹¹Gr. *husbandmen* *and* *others*.

¹²Mat. vi. 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (§49.)

16.

§104. CONCERNING FOLGIVENESS AND FAITH.

17

LUKE 17.

one of these little ones to stumble. 3 ^aTake heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 ^bAnd if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. 7 But who is there of you, having a ^cservant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat: 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the ^cservant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ^dservants; we have done that which it was our duty to do.

§105. THE RAISING OF LAZARUS.

JOHN 11: 1-46.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judea again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will ^erecover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called ^fDidymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall

^aGr. *bondservant*. ^bGr. *bond servants*. ^cGr. *he saied*. ^dThat is, *Thou*.

^eMat. 18: 15. And if thy brother in against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. (18:1.)

^fMat. 18: 21, 22. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and thou forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until *se* he times seven. (18:1.)

J. 11.

rise again, but he is not yet at the last day. 25 ¶ Then answered he and said unto the Jews that believed in him, though I have not said this, ye know that I have said it. 26 ¶ And they answered and said unto him, How canst thou say that thou shalt be alive after the Christ, the Son of God, when thou sayest that thou art dead? 27 ¶ And he said unto them, Ye say that I am dead, and yet I live. 28 ¶ Then saith he unto them, The hour is here, and callth them. 29 ¶ And some of them went into church. 30 ¶ Now Jesus was not yet come forth from the church, where Martha came to him. 31 ¶ The Jews then which were with her, stood looking on, when they saw Mary, that she rose up quickly, & lowly bowed herself to him, & was going in to him to bow to him. 32 ¶ Mary then saw Jesus, & kneeling in him, told him that I told, saying unto him, Lord, if thou hadst but said this unto me, I had not died. 33 ¶ When Jesus therefore saw her thus, & she was weeping, who came with her, he groaned in the spirit, and was troubled, & said, Weep not, have ye faith? 34 ¶ They said unto him, Lord, come and see. 35 ¶ Jesus wept, & said, I was troubled, & I have wept, because I find that thou art dead, & I find that thou art blind. 36 ¶ But some of them said unto him, that he had opened the eyes of him that was blind, have caused that this man also should not die here again, groaning in himself & in the tomb. 37 ¶ Now it was a woman, that was saying this. 38 ¶ Jesus said, Take ye away the stone. 39 ¶ Martha, the sister of him that was dead, said unto him, Lord, by this time he stinketh, for he hath been dead four days. 40 ¶ And he said unto her, Said I not unto thee, that, if thou believest, thou shalt see? 41 ¶ Then she said, Lord, I believe. 42 ¶ And Jesus then laid up his eyes, and said, Father, I thank thee, that thou hast heard me. 43 ¶ And I know that thou hast heard me always, & thou hast heard me, who standeth at me, & I will that they may believe that thou hast sent me. 44 ¶ And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 45 ¶ He that was dead, & that had lain four days, & that was in the grave, & his name was Lazarus, came forth, & with him a great number of Jesus said unto them, Loose him, & let him go. 46 ¶ But some of the Jews, which came to Mary, and believed, that what he had said, believed on him. 47 ¶ But some of them went away to the Pharisees, and told them the thing which Jesus had done.

§106. THE WITHDRAWAL TO EPHRAIM.

J. 11. 47-54.

47 ¶ The chief priests therefore, and the Pharisees, gathered a council, and said, We will kill him, because he doeth many signs. 48 ¶ It well may be that he doeth many signs, but the Romans will come and take away our country, and our temple, and will build another temple, the which shall be longer high, and more glorious, than this. 49 ¶ And ye say, Ye shall kill him, because he saith, I am the Son of God. 50 ¶ And it is expedient for you, that ye should kill him, because he saith, I am the Son of God. 51 ¶ Now is our Father, that is God, dead, & we are here, & we have no Father, nor have we any Father, & yet he saith, I am the Son of God. 52 ¶ And ye say, Ye shall kill him, because he saith, I am the Son of God. 53 ¶ And ye say, Ye shall kill him, because he saith, I am the Son of God. 54 ¶ And ye say, Ye shall kill him, because he saith, I am the Son of God.

§107. THE TEN LEPERS.

LUKE 17: 11-19.

11 And it came to pass, ¹as they were on the way to Jerusalem, that he was passing ²through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God: 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 ³Were there none found that returned to give glory to God, save this ⁴stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath ⁵made thee whole.

§108. THE COMING OF THE KINGDOM.

LUKE 17: 20 — 18: 8.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is ⁶within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 ⁷And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven: so shall the Son of man be ⁸in his day. 25 But first must he suffer many things and be rejected of this generation. 26 ⁹And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded: 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 ¹⁰Whosoever shall seek to gain his ¹¹life shall lose it: but whoso-

¹Or, *as he was*. ²Or, *between*. ³Or, *There were none found . . . save this stranger*. ⁴Or, *alien*. ⁵Or, *saved thee*. ⁶Or, *in the midst of you*. ⁷Some ancient authorities omit *in his day*. ⁸Or, *said*.

⁹Matt. 24: 29, 27. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. 10 Or as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. (§131.)

¹¹Matt. 24: 37-39. And as *were* the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. (§131.)

¹²Matt. 16: 39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§94.)

¹³Matt. 19: 25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. (§79.)

¹⁴Mark 8: 35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. (§76.)

¹⁵Luke 9: 24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§79.)

¹⁶John 12: 25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§129.)

L. C. 17.

ever shall lose me, I will preserve him: 34. I will give him twelve men on one side, but one shall be twain, and I will be with the one woman grining together: the one shall be taken, and I will be with the other answering say, to him, Where, Lord? And he said, unto them, Where will the thieves also be gathered together?

18. 1. And he spake a parable unto them, the first, that they ought to be diligent to labour, saying, There was in a city a negligent lord, that let his olive tree 2. 3. and there was a widow in that city, and she came oft and besought him, saying, Adversary, 4. And he would not be a while, but afterwards he came with her, and said, not God be merciful to me: 5. yet because this widow troubleth me, I will give her, lest perchance she will continue coming. 6. And the Lord said, He that will not be diligent, shall not be diligent, and shall not God avenge his elect, which long time they long suffering over him? 8. I say, unto you, that he will avenge them speedily: for if the Son of man cometh, shall he find faith on the earth?

§109. THE PHARISEE AND THE PUBLICAN.

L. C. 18. & 11.

1. And he spake also this parable unto them, which trusted in themselves that they were righteous, and set all others at nought, 2. 3. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. 4. The Pharisee stood and said thus with himself, God be merciful to me, for I am not as the rest of men, extortioners, unjust, adulterers, as this publican. 5. I fast twice in the week, I give tithes of all that I get. 6. 7. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. 8. I say, unto you, This man went down justified: for so just he is, as the other. For he exalteth himself, and the other humbleth himself: 9. 10. I say, unto you, that he which exalteth himself shall be abased, and he which humbleth himself shall be exalted.

§110. CONCERNING DIVORCE.

M. C. 19. & 12.

M. C. 10. & 12.

1. And Jesus said unto them, Have ye read this, that the Lord hath said, Thou shalt love the Lord thy God, with all thine heart, with all thy soul, with all thy strength, and with all thy mind; this is the first commandment. 2. And thou shalt love thy neighbour as thyself: this is the second commandment, which is like unto the first. 3. On these two commandments hang all the law and the prophets. 4. And Jesus said unto the scribes and Pharisees, How say ye that David called him Lord, saying, My Lord, my God? 5. And he answered them, saying, Forasmuch as the Lord said, Thou shalt love the Lord thy God, with all thine heart, with all thy soul, with all thy strength, and with all thy mind; and this is the first commandment, which is the chief of all.

6. And the scribes and Pharisees said unto him, Which commandment is that? 7. And he said unto them, That thou shalt love the Lord thy God, with all thine heart, with all thy soul, with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself: these two commandments are the chief of all.

8. And the scribes and Pharisees said unto him, Thou sayest well: but how sayest thou, that these two commandments are the chief of all? 9. And he said unto them, Forasmuch as the Lord said, Thou shalt love the Lord thy God, with all thine heart, with all thy soul, with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself: these two commandments are the chief of all.

10. And the scribes and Pharisees said unto him, Thou sayest well: but how sayest thou, that these two commandments are the chief of all? 11. And he said unto them, Forasmuch as the Lord said, Thou shalt love the Lord thy God, with all thine heart, with all thy soul, with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself: these two commandments are the chief of all.

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them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and the twain shall become one flesh? 6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 ^aAnd I say unto you, Whosoever shall put away his wife, ¹except for fornication, and shall marry another, committeth adultery: ²and he that marryeth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, All men cannot receive this saying, but they to whom it is given. 12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

MARK 10.

bill of divorcement, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife: 8 and the twain shall become one flesh: so that they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, ^aWhosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

^aSome ancient authorities read *and for the cause of fornication, maketh her an adulteress*: as in chap. v. 32.
²The full-wing word is the end of the verse in some ancient authorities. Some ancient authorities omit *and shall marry another*.

^aMatt. 5: 32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and who ever shall marry her when she is put away committeth adultery. (chap.)

^aLuke 16: 18. Every one that putteth away his wife, and marryeth another, committeth adultery: and he that marryeth one that is put away from a husband committeth adultery. (163.)

111. CHRIST BLESSING THE LITTLE CHILDREN.

MATTHEW 19: 13-15.

MATTHEW 10: 13-14.

18

13 Then were there brought unto him little children, that he should lay his hands on them, and pray; and the disciples forbade them. 14 But Jesus said, Suffer the little children to come unto me, for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

13 And when they brought unto him little children, that he should lay his hands on them, and pray, the disciples rebuked them, saying, For when Jesus saw him, he took him up in his arms, and moved with indignation, he said unto them, Suffer the little children to come unto me, for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them.

18 And when they brought unto him little children, that he should lay his hands on them, and pray, the disciples rebuked them, saying, For when Jesus saw him, he took him up in his arms, and moved with indignation, he said unto them, Suffer the little children to come unto me, for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

§112. THE RICH YOUNG RULER.

MATTHEW 19: 16-20: 16.

MATTHEW 10: 17-31.

19 18 18

16 And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning that which is good? One thing is who is good; but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus saith, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; Thou shalt love thy neighbor as thyself. 19 The young man saith unto him, All these things have I

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good, save one, even God. 19 Thou knowest the commandments. Do not kill; Do not commit adultery; Do not steal; Do not bear false witness; Do not covet; Do not defraud; Honor thy father and mother. 20 And he said unto him, Master, all these things have I observed from my youth.

18 And when he said, Master, what shall I do that I may have eternal life? And Jesus said unto him, Why askest thou me concerning that which is good? One thing is who is good; but if thou wouldest enter into life, keep the commandments. 19 Do not kill; Do not commit adultery; Do not steal; Do not bear false witness; Do not covet; Do not defraud; Honor thy father and mother. 22 And when he said, Master, all these things have I observed from my youth,

18. The young man's question is not answered by Jesus, but by the disciples. The young man's question is not answered by Jesus, but by the disciples. The young man's question is not answered by Jesus, but by the disciples.

MATT. 19.

observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee: what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive

MARK 10.

him. One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him, Lo, we have left all, and have followed thee. 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and chil-

LUKE 18.

follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.

[Paragraph continued below.]

24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left our own and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life.

¹ Many ancient authorities add *or rather*, as in Luke xvi. . . . ² Some ancient authorities omit *for them that trust in riches*. ³ Many ancient authorities read *among themselves*. ⁴ Or, *our own homes*. ⁵ Or, *age*.

Mat. 19.

10 And thou wilt, and shall inherit eternal life. 30 But many shall be last *that are* first: and first *that are* last. 20 For the kingdom of heaven is like unto a man, that is a householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace, teller 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went thitherward. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh hour, he went out, and found others standing: and he saith unto them, Will ye stand here all the day? 7 They say unto him, Yea, because we have no other work. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the house came into his house, and called the labourers, and began to pay them their hire, beginning with the last unto the first. 9 And when it came that he came to the first, the first said, I have stood all day, and have received nothing but a penny. And when it came, they said, We also have stood all day, and have received nothing but a penny. And when they received their hire, many murmured,

Mat. 10.

and said, We have laboured more than thou, and we have received nothing but a penny. But he answered and said unto them, My friends, will ye look at these things? For many *that are* first shall be last: and the last first.

10 And thou wilt, and shall inherit eternal life. 30 But many shall be last

10 Mat. 2: 10, 8: 12, 13, 19: 12, 23: 12, 25: 12.

9 Luke 13: 30. And when it came that he came to the first, the first said, I have stood all day, and have received nothing but a penny.

MATT. 20.

against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the ¹scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a ²penny? 14 Take up that which is thine, and go thy way: it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 *So the last shall be first, and the first last.

§113. CHRIST FORETELLS HIS CRUCIFIXION.

MATT. 20: 17-19.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

MARK 10: 32-34.

32 And they were in the way, going up to Jerusalem: and Jesus was going before them: and they were amazed: ³and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him. 33 *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall kill him; and after three days he shall rise again.

LUKE 18: 31-34.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written ⁴by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, and they perceived not the things that were said.

¹Or, *but wind*. ²See marginal note on Ch. xiii. 24. ³Or, *but some as they followed were afraid*. ⁴Or, *through*.

* Cf. Matt. 19: 30, and references there.

§114. AMBITION OF JAMES AND JOHN.

MAY 20, 2028.

22 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. 23 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 24 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 25 He saith unto them, My cup indeed ye shall drink; but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. 26 And when the ten heard it, they were moved with indignation concerning the two brethren. 27 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 28 Not so shall it be among you: but whosoever would become great among you, shall be your minister: 29 and whosoever would be first among you shall be last; and servant to all. 30 even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

MARK 10: 35-45.

35 And there came near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldst do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized with will ye be baptized: 40 to sit on my right hand or on my left hand is not mine to give, but it is of my Father whom it hath been prepared. 41 And when they heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye know that they which are counted to rule over the Gentiles lord it over them: and so will I be over you. 43 But he that will be great among you, must so serve you, that he will be your servant.

MARK 10.

¹ minister: 44 and whosoever would be first among you, shall be ² servant of all. 45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

§115. THE BLIND MEN NEAR JERICHO.

MATT. 20: 29-34.

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

MARK 10: 46-52.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ³ Rabbouni, that I may receive my sight. 52 And Jesus said unto him, Go thy way: thy faith hath ⁴ made thee whole. And straightway he received his sight, and followed him in the way.

LUKE 18: 35-43.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath ⁵ made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

¹ Or, servant. ² Or, bondservant.³ See John xxi. 16. ⁴ Or, saved thee.

§116 VISIT TO JACOBUS.

LUKE 19:1-10.

1 And he entered and was passing through Jericho. 2 And behold there sat a certain man named Zaccheus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus; and he was not able for the crowd; because he was little of stature. 4 And he climbed up into a sycamore tree to see him; for he was to pass that way. 5 And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone to lodge with a man that is a sinner. 8 And Zaccheus stood and said unto the Lord, Behold, half of my goods I give to the poor; and if I have wrongfully exacted anything of any man, I restore it quadruple. 9 And Jesus said unto him, To-day is salvation come to this house; forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

§117. PARABLE OF THE MINA.

LUKE 19:11-28.

11 And as they heard these things, he ahead and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to come. 12 He said therefore, A certain nobleman went into a far country, to receive a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye, each with his money. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that thou shouldst reign over us. 15 And when he was come back again, having received the kingdom, that he might reward those servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came, and he said, Lord, thy pound hath gained ten pounds more. 17 And he said unto him, Well done, thou good servant; thou art faithful, and thou hast found faithful in a very little; now thou shalt have authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath gained five pounds. 19 And he said unto him, Thou art also faithful; now thou shalt have authority over five cities. 20 And the third came, saying, Lord, behold, here I have brought thee my pound, which I hid up in a napkin. 21 And he answered, saying, Thou wicked servant, thou shouldst have known, that I have sown seed with thee; and thou shouldst have reaped. 22 And thou shouldest have given my money to the bankers; and then I should have received mine own money with interest, and thou wouldest have been a rich man. 23 Thou knowest that I am merciful, and gracious; thou hast not feared, that I would have taken thy pound, and have sown it; and thou wouldest have gained interest, and thou wouldest have been a rich man. 24 And he said unto them, Ye also must be ready. 25 And he said unto them, Behold, I have sent you out, every one of you, with his pound; and ye have not traded, neither have ye sown, neither have ye given my money to the bankers; so that I should have received it back with interest, and ye have been idle. 26 How shall I punish you? Shall I take your pound, and give it to him that hath traded? 27 And he said unto them, I will. 28 And when he had said these things, he went away, to receive his kingdom.

¹ *And he went in and was passing through Jericho.* *And he was passing through Jericho.* *And he was passing through Jericho.* *And he was passing through Jericho.* *And he was passing through Jericho.*

² *And he was a chief publican, and he was rich.* *And he was a chief publican, and he was rich.* *And he was a chief publican, and he was rich.* *And he was a chief publican, and he was rich.* *And he was a chief publican, and he was rich.*

³ *And he sought to see Jesus; and he was not able for the crowd; because he was little of stature.* *And he sought to see Jesus; and he was not able for the crowd; because he was little of stature.* *And he sought to see Jesus; and he was not able for the crowd; because he was little of stature.* *And he sought to see Jesus; and he was not able for the crowd; because he was little of stature.* *And he sought to see Jesus; and he was not able for the crowd; because he was little of stature.*

⁴ *And he climbed up into a sycamore tree to see him; for he was to pass that way.* *And he climbed up into a sycamore tree to see him; for he was to pass that way.* *And he climbed up into a sycamore tree to see him; for he was to pass that way.* *And he climbed up into a sycamore tree to see him; for he was to pass that way.* *And he climbed up into a sycamore tree to see him; for he was to pass that way.*

⁵ *And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.* *And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.* *And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.* *And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.* *And when he came to the place, he looked up, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.*

§118. ANOINTING OF JESUS BY MARY OF BETHANY.

MATT. 26: 6-13.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having ¹an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good

MARK 14: 3-9.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having ¹an alabaster cruse of ointment of ²spikenard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let

JOHN 11: 55-12: 11.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12: 1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there: and Martha served: but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of ³spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 But Judas Iscariot, one of his disciples, which should betray

¹Or, a flask. ²Or, *spikenard*, pistia being perhaps a local name. Others take it to mean *genuine*; others, *liquid*. ³See marginal note on Matt. xviii. 23.

MATT. 26.

work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

MATT. 24.

her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whosoever ye will ye can do them good; but me ye have not always. 8 She hath done what she could: she hath anointed my body aforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

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12. *Why trouble ye her?* Why was it that ye troubled her alone? *she hath wrought a good work on me.* *For ye have the poor always with you, and whosoever ye will ye can do them good; but me ye have not always.* *8 She hath done what she could: she hath anointed my body aforehand for the burying.* *9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.*

10. The common people therefore of the Jews learned that he was there; and they came out to him, that they might see him also, whom they had raised from the dead. 11 But the chief priests took counsel that they might put him also to death. 12 And as he was going away, he said to the multitude of the Jews, Beware of the Pharisees, for they will kill the body, but cannot kill the soul.

10 *And the people of the Jews learned that he was there; and they came out to him, that they might see him also, whom they had raised from the dead.* *11 But the chief priests took counsel that they might put him also to death.* *12 And as he was going away, he said to the multitude of the Jews, Beware of the Pharisees, for they will kill the body, but cannot kill the soul.*

PART VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

SUNDAY.

§119. THE TRIUMPHAL ENTRY.

MATT. 21: 1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken ¹ by the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. 6 And the disciples went, and did even as

MARK 11: 1-11.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ² will send him ³ back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him

LUKE 19: 29-44.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two of the disciples, 30 saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread

JOHN 12: 12-19.

12 On the morrow ⁴ a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon: as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

¹Or, *through*. ²Or, *sendeth*. ³Or, *again*. ⁴Some ancient authorities read *the common people*.

MARC. 21.

Jesus appointed twelve, 7. and brought Zebedee and his brother John, and the other eleven, and put on them their garments; and he sat thereon. 8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest.

MARC. 11.

their garments; and he sat upon him. 8. And many spread their garments upon the way; and others cut branches, which they had cut from the fields. 9. And they that went before, and they that followed, cried, Hosanna! Blessed is he that cometh in the name of the Lord! 10. Blessed, the kingdom that cometh, in the name of our Father David! Hosanna in the highest.

LUC. 19.

that great multitude, which went to see him, was increased, so that they trode upon him. 11. And he said, saying, O thou daughter of Sion, be joyful in the Lord thy God, with all thy voice, for all that have sought thee shall be found. 12. And he said, saying, Blessed be thou, King that cometh in the name of the Lord! peace in heaven, and glory in the highest. 13. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples, for they say thus. 14. And he answered and said unto them, that if these shall hold their peace, the stones will cry out.

15. And when he drew nigh, he saw a fig-tree, and he came to it, and found it without fruit. 16. And he said unto it, Thou art barren, and thou bearest no fruit. 17. And he said unto the fig-tree, Thus shall it be to thee. 18. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 19. And he said unto the fig-tree, Thus shall it be to thee. 20. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 21. And he said unto the fig-tree, Thus shall it be to thee. 22. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 23. And he said unto the fig-tree, Thus shall it be to thee. 24. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 25. And he said unto the fig-tree, Thus shall it be to thee. 26. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 27. And he said unto the fig-tree, Thus shall it be to thee. 28. 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And he said unto the fig-tree, Thou art barren, and thou bearest no fruit. 99. And he said unto the fig-tree, Thus shall it be to thee. 100. And he said unto the fig-tree, Thou art barren, and thou bearest no fruit.

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MATT. 21.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet. Jesus, from Nazareth of Galilee.

MARK 11.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

LUKE 19.

thou knewest not the time of thy visitation.

MONDAY. §§120, 121.

§120. THE CURSING OF THE FIG TREE.

MATT. 21: 18, 19 [20-22].

18 Now in the morning as he returned to the city, he hungered. 19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. [20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.]

MARK 11: 12-14.

12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves: for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

§121. SECOND CLEANSING OF THE TEMPLE.

MATT. 21: 12-17.

12 And Jesus entered into the temple of God, and cast out all them that sold and

MARK 11: 15-16.

15 And they come to Jerusalem: and he entered into the temple, and began to cast

LUKE 19: 45-48.
[LUKE 21: 37, 38.]

45 And he entered into the temple, and began to cast out them that sold, 46 saying

¹ Or, a single. ² Many ancient authorities omit of G. D.

[MATT. 21.]

if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.]

MARK 11.

Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. 25 ^a And whosoever ye stand praying, forgive, if ye have aught against any one: that your Father also which is in heaven may forgive you your trespasses.¹

§123. CHRIST'S AUTHORITY CHALLENGED.

MATT. 21: 23-27.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one ^a question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men: we fear the multitude: for all hold John as a prophet.

MARK 11: 27-33.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders: 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one ^a question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven: he will say, Why then did ye not believe him? 32 But should we say, From men— they feared the people:

LUKE 20: 1-8.

1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders: 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a ^a question; and tell me: 4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven: he will say, Why did ye not believe him? 6 But if we shall say, From men: all the people will stone us: for

¹ Many ancient authorities add, *26 But if ye do not forgive, neither will your Father which is in heaven forgive you or be reconciled to you.* Or, *But shall we say, he is a man?*

^a Matt. 6: 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (349.)

Matt. 21.

Mark 11.

20

27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus said unto them, Neither tell I you by what authority I do these things.

§124. THREE PARABLES OF WARNING

Matt. 21:28-32

Mark 12:1-12

20-24

28 but what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not; but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I will sir, and went not. 31 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the ^{evil} Pharisees and the Scribes go into the kingdom of God before you. 32 For John came unto you in the way of baptism, and ye believed him not; but the publicans and the Pharisees received him, and believe him now. 33 I saw this, and not you, and yet you say, We saw him not, and yet you say, We saw him not, and yet you say, We saw him not.

34 And he said unto them, Of what manner shall I describe you? Ye say, We saw him not, and yet you say, We saw him not, and yet you say, We saw him not.

31 And he said unto them, Of what manner shall I describe you? Ye say, We saw him not, and yet you say, We saw him not, and yet you say, We saw him not.

32 For John came unto you in the way of baptism, and ye believed him not; but the publicans and the Pharisees received him, and believe him now. 33 I saw this, and not you, and yet you say, We saw him not, and yet you say, We saw him not, and yet you say, We saw him not.

MATT. 21.

his ¹servants to the husbandmen, to receive ²his fruits. 35 And the husbandmen took his ¹servants, and beat one, and killed another, and stoned another. 36 Again, he sent other ¹servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44 And he that felleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him

MARK 12.

might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another ¹servant: and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many others: beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord,

And it is marvellous in our eyes?

LUKE 20.

husbandmen beat him, and sent him away empty. 11 And he sent yet another ¹servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ²God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that felleth on that stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

¹ Gr. bondservants. ² Or, the fruit. of it. Some ancient authorities omit ver. 44. ³ Gr. bondservant. ⁴ Gr. He will not so.

M. 21.

M. 12.

20

as dust, and as dross. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

22 And when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

12 And they sought to lay hands on him, but they feared the multitude, for they perceived that he spake the parables against them. And they left him, and went away.

22 1. And Jesus answered and said again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son. 3 And sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner, my oxen and my fillings are ready, and my killings are ready: come to the marriage feast. 5 But they refused to go. And some of his servants, one to his own turn, another to the marriage feast, sent and beat him, and killed him. 6 And he sent forth his servants, and entreated them to come, and killed them. 7 But the king was wroth, and he sent his armies, and destroyed those

1. And Jesus answered and said again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son. 3 And sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner, my oxen and my fillings are ready, and my killings are ready: come to the marriage feast. 5 But they refused to go. And some of his servants, one to his own turn, another to the marriage feast, sent and beat him, and killed him. 6 And he sent forth his servants, and entreated them to come, and killed them. 7 But the king was wroth, and he sent his armies, and destroyed those

MATT. 22.

murderers, and burned their city. 8 Then saith he to his ¹servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those ¹servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the ²servants, Bind him hand and foot, ³and cast him out into the outer darkness: there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

§125. THREE QUESTIONS BY THE JEWISH RULERS.

MATT. 22: 15-40.

MARK 12: 13-34.

LUKE 20: 20-40.

15 Then went the Pharisees, and took counsel how they might ensnare him in *his* and of the Herodians, that 13 And they send unto 20 And they watched him, and sent forth spies, which feigned themselves to be right-

¹Or, *Lord servants*. ²Or, *inferiors*.

³Matt. 2: 12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (157.)

⁴Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (157.)

⁵Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (157.)

⁶Matt. 24: 51. And shall appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (143.)

⁷Matt. 25: 30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (143.)

⁸Luke 13: 27. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves cast forth without. (137.)

MARK 12.

talk. 16 And they send to him their disciples, with the Herodians, saying, 'Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men.' 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went their way.

23 On that day there came to him Sadducees, which say that there is no resurrection; and they asked him, 24 saying, 'Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren; and the first married and bore a child, and having no seed, left his wife unto his brother; 26 in like manner the second also, and the third, unto the seventh. 27 And after them all the women died. 28 In the resurrection, therefore, whose wife shall she be of the seven, for they all had

MARK 12.

they might catch her in talk. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 17 And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.

14. And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, 15 'Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother shall take his wife, and raise up seed unto his brother.' 16 There were seven brethren, and the first took a wife, and died, leaving no seed. 17 And the second did likewise, and died, leaving no seed; and the third, and the fourth, and the fifth, and the sixth, and the seventh, all did likewise, leaving no seed. 18 And after them all the women died. 19 In the resurrection, therefore, whose wife shall she be of the seven, for they all had

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each, of them, a sister, to hold of. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: 22 Is it lawful to give tribute unto Caesar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me the tribute money. Whose image and superscription hath it? And they said, Caesar's. 25 And Jesus said unto them, Then render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they were amazed, and took heed of his saying, for the people and the Jews marvelled at His answer, and held them in reverence.

26 And there came to him certain of the Sadducees, which say that there is no resurrection, and they asked him, saying, 27 'Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' 28 There were seven brethren, and the first took a wife, and died, leaving no seed; and the second, and the third, and the fourth, and the fifth, and the sixth, and the seventh, all did likewise, leaving no seed. 29 And after them all the women died. 30 In the resurrection, therefore, whose wife shall she be of the seven, for they all had

MATT. 22.

her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels¹ in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, tempting him, 36 ¹ Master, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 ² And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. 40 On these two commandments hangeth the whole law, and the prophets.

MARK 12.

them? for the seven had her to wife. 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as angels in heaven. 26 But as touching the dead, that they are raised: have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel: ³ The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God ⁴ with all thy heart, and ⁵ with all thy soul, and ⁶ with all thy mind, and ⁷ with all thy strength. 31 The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, ⁸ Master, thou hast well said that he is one: and there is none other but he: 33 and to love him with all the heart, and with all the

LUKE 20.

shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this ⁹ world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that ¹⁰ world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, ¹¹ Master, thou hast well said. 40 For they durst not any more ask him any question.

¹ Many ancient authorities add of God. ² Or, *For her*. ³ Or, *And a second is like unto it, Thou shalt love God*. ⁴ Or, *The Lord is our God; the Lord is one*. ⁵ Or, *By*. ⁶ Or, *eye*.

MARK 12.

understanding, and will all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. 33 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

§126. CHRIST'S UNANSWERABLE QUESTION.

MATTHEW 22:41-46.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David*. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying, 44 The Lord said unto my Lord,

Sit thou on my right hand, Till I put thine enemies under thy feet? 45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

MARK 12:35-37.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit,

The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. 37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

LUKE 20:41-44.

41 And he said unto them, How say they that the Christ is David's son? 42 For David himself saith in the book of Psalms,

The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. 44 David therefore calleth him Lord, and how is he his son?

§127. THE DISCOURSE AGAINST THE SCRIBES AND PHARISES.

MATTHEW 23.

1 Then saith Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat,

MARK 12:38-41.

3 And say, Ye ought to obey the traditions of men, which require, with all your heart, mind, and strength, to serve the Lord,

LUKE 20:45-48.

45 And say, Ye ought to obey the traditions of men, which require, with all your heart, mind, and strength, to serve the Lord,

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* See footnote on page 176.

MATT. 23.

3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works: for they say, and do not. 4 ^aYea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*. 6 ^band love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, ²which is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 ^cBut he that is ³greatest among you shall be your ⁴servant. 12 ^dAnd whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

MARK 12.

in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: 40 they which devour widows' houses. ⁵and for a pretence make long prayers: these shall receive greater condemnation.

LUKE 20.

in long robes, and ^blove salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

¹Many ancient authorities read *and grievous to be borne*. ²Gr. *the heavenly*. ³Gr. *greater*. ⁴Or, *minister*. ⁵Or, *even for a pretence, the good*.

^aLuke 11: 46. For ye lade men with burdens, grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (1140)

^bLuke 11: 43. For ye lay the chief seats in the synagogues, and the salutations in the marketplaces. (§94.)

^cMark 20: 26, 27. But whosoever would be one great among you shall be your minister; and whosoever would be first among you shall be your servant. (1141)

^dMark 9: 35. If any man will be first, let him be last of all, and minister of all. (§81.)

^eMark 10: 43, 44. But whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. (1142)

^fLuke 22: 26. But he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (1133)

^gLuke 14: 11. For every one that exalteth himself, shall be humbled; and he that humbleth himself shall be exalted. (1130)

^hLuke 14: 11. For every one that exalteth himself, shall be humbled; but he that humbleth himself shall be exalted. (1109)

May 23

17. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye others to enter.

15 Woe unto you, scribes and Pharisees, hypocrites ! for ye condemn a man because he hath sworn by the temple, saying, ' This is not my God ; ' and when he is become so, ye make him twofold more guilty than he was before.

16 Woe unto you, ye blind guides, which say, Whosoever ¹s. And whosoever ²s. is good; ³ but whosoever shall swear by the gold of the altar, that he will not do, he is foolish and blind; for whether is greater, the gold, or the altar that sanctifies the gift? ⁴ 17 And whosoever shall swear ⁵, the altar, it is nothing; but whosoever shall swear by the gift that is on it, he is a defiler. ⁶ 18 Ye blind, ⁷ whether is greater, the gift, or the altar that sanctifies the gift? ⁸ 19 He therefore that sweareth by the altar, sweareth by it, and by all things therein. ¹⁰ 20 And he that sweareth by the altar, sweareth by it, by him that dwelleth therein. ¹¹ 21 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint, anise, and cummin, and have left undone the weightier matters of the law, judgment, mercy, and faith: but these ye ought to have done, and not to have left the other. 24. Ye blind guides, which strain out the gnat, and swallow the camel.

MATT. 23.

scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

37 ^a O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you ¹ desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

§128. THE WIDOW'S TWO MITES.

MARK 12: 41-44.

41 And he sat down over against the treasury, and beheld how the multitude cast ² money into the treasury: and many that were rich cast in much. 42 And there came ³ a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: 44 for they all did cast in of their superfluity: but she of her want did cast in all that she had, *even* all her living.

LUKE 21: 1-4.

1 And he looked up, ⁴ and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

§129. GENTILES SEEKING JESUS.

JOHN 12: 20-36.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the

¹ Some ancient authorities omit *desolate*. — Gr, *brut*. ² Gr, *one*. ³ Or, *and saw them that...treasury, and they were rich*.

⁴ Luke 13: 34, 35. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord. (§99.)

JOHN 12.

earth and die, it abideth by itself alone; but if it die, it beareth much fruit: 24. Whoso loveth his life loseth it; and he that hateth his life in this world, shall keep it unto life everlasting. 25. Whoso serveth any man, let him follow me; and where I am, there shall also my Father be, that I may glorify him. 26. Whoso hateth me, him will the Father honour. 27. Now is my soul troubled; yet what shall I say? Father, save me from this hour. But for this cause came I unto this world, to glorify thy name. 28. There came therefore a voice out of heaven, saying, Whoso loveth me, and will glorify it again. 29. The multitude therefore that stood there, said, What voice hath thundered? others said, An angel hath spoken to him. 30. Jesus answered, saying, My voice hath not come for my sake, but for your sakes. 31. Now is the judgment of this world; now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all men unto myself. 33. But this he said, signifying by what death he should die. 34. The multitude therefore answered him, What can he say, that he should lift up the Son of man? The Son of man must be lifted up. 35. Jesus therefore said unto them, Yet a little while is the light with you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither he goeth. 36. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them.

§130. THE JEWS' REJECTION OF CHRIST.

JOHN 12: 37-50.

37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our reports;

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, nor that Isaiah said again,

40 He hath blinded their eyes, and he hath darkened their heart;

Lest they should see with the eyes, and perceive with their heart,

And should turn,

And I should heal them.

³⁷ *ὅτι καὶ οὐκ ἔποιεν ἐν αὐτοῖς τόσα σημεῖα, καὶ οὐκ ἠπίστευσαν αὐτῷ.*

³⁸ *Ματ. 13: 14. He that hath believed in Isaiah's prophecies, which that prophet said of the Jews.*

³⁹ *Ματ. 13: 23. I have sown seed also in the field, but it fell on stony ground, and it did not take root, because it was sown on the rock.*

⁴⁰ *Ματ. 23: 13. Woe unto you, scribes and Pharisees, who say, We have heard Isaiah say, We will have eyes and hearts enlarged, that we may see with the eyes, and feel with the hands, and turn, and be healed.*

⁴¹ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον, καὶ οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον.*

⁴² *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον, καὶ οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον.*

⁴³ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον, καὶ οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον.*

⁴⁴ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον, καὶ οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον.*

⁴⁵ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν.*

⁴⁶ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν, καὶ οὐκ ἔκλειψαν τὰς καρδίας, ὥστε οὐκ ἔβλεπον.*

⁴⁷ *ὅτι οὐκ ἔβλεπον οὐκ ἔπαυσαν.*

⁴⁸ *ὅτι οὐκ ἔβλεπον.*

JOHN 12.

41 These things said Isaiah, because he saw his glory: and he spake of him. 42 Nevertheless even of the rulers many believed on him: but because of the Pharisees they did not confess ¹ it, lest they should be put out of the synagogue: 43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE
END OF THE WORLD.

MATT., CHAPS. 24, 25.

[MATT. 26: 1, 2.]

1 And Jesus went out from the temple, and was going on his way: and his disciples came to him to shew him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ: and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to

MARK, CHAP. 13.

[MARK 11: 19.]

1 And as he went forth out of the temple, one of his disciples saith unto him, 'Master, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately. 4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am *he*, and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass: but

LUKE 21: 5-38.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

7 And they asked him, saying, 'Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*: and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first: but the end is not immediately.

¹Or, him. ²Or, presence. ³Or, then. ⁴Or, he. ⁵Or, the.

MATT. 24.

MATT. 23.

21

pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travails. 9 Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the nations for my name's sake. 10 And then shall I come, and my stubble, and shall deliver up one nation, and shall have one nation. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travails. 9 But take ye heed to yourselves, for they shall deliver you up to tribulation, and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, to give a testimony unto them. 10 And the gospel must first be preached unto all the nations. 11 And when they lead you up to judgment, and deliver you up, be not anxious, nor yet what ye shall speak; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 And he that endureth to the end, the same shall be saved. 13 And ye shall be hated of all the nations for my name's sake; but he that endureth to the end, the same shall be saved.

1. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

2. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

3. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

4. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

5. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

6. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

7. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

8. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

9. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

10. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

11. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

12. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

13. Matt. 24. 1-14. *Parousia and the End of the World.* Matt. 24. 1-14. *Parousia and the End of the World.*

MATT. 24.

15 When therefore ye see the abomination of desolation, which was spoken of ¹by Daniel the prophet, standing in ²the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe ³it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 ⁴If therefore they shall say unto you, Behold, he is in the wilderness: go not forth: Behold, he is in the inner chambers: believe ⁵it not. 27 For as the lightning cometh forth from the east,

MARK 13.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloke. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ⁶it not: 22 for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

LUKE 21.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the ⁷land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[Paragraph continued on next page.]

¹Or, through ²Or, a holy place ³Or, him ⁴Or, them ⁵Or, earth

⁶Luke 17: 23, 24. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (1106.)

MARK 24.

MARK 13.

21.

and is seen even unto the west; so shall be the coming of the Son of man. 23 Wheresoever the carcass is, there will the eagles be gathered together.

24 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 25 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory. 26 And he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth his leaves, ye know that the summer is nigh: 33 even so, ye also, when ye see all these things, know ye that he is nigh, at the doors. 34 Verily, I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, neither the angels of heaven, neither the

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth his leaves, ye know that the summer is nigh: 29 even so, ye also, when ye see all these things coming to pass, know ye that he is nigh, even at the doors. 30 Verily, I say unto you, This generation shall not pass away, till all these things be accomplished. 31 Heaven and earth shall pass away, but my words shall not pass away. 32 But of that day and hour knoweth no one, neither the

25 And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory. 26 And then shall he send forth his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 27 And then shall they see the Son of man coming in clouds with great power and glory. 28 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

29 And he shall say to them, Learn ye the parable of the fig tree, and all the trees: when they now shew forth their leaves, ye know that the summer is nigh: 30 even so, when ye see all these things coming to pass, know ye that he is nigh, even at the doors. 31 Verily, I say unto you, This generation shall not pass away, till all these things be accomplished. 32 Heaven and earth shall pass away, but my words shall not pass away. 33 But of that day and hour knoweth no one, neither the

Mark 13. 24. But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 25 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory. 26 And he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13. 24. But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 25 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory. 26 And he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

MATT. 24.

Father only. 37 ^aAnd as *were* the days of Noah, so shall be the ¹coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the ¹coming of the Son of man. 40 ^bThen shall two men be in the field; one is taken, and one is left: 41 two women *shall be* grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 ^cBut know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ²broken through. 44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. 45 ^dWho then is the faithful and wise ⁴servant, whom his

MARK 13.

Son, but the Father. 33 Take ye heed, watch ²and pray: for ye know not when the time is. 34 *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his ⁶servants, to each one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

LUKE 21.

be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly 35 as a snare: for *so* shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

¹Gr. *presence*. ²Or, *But this ye know*. Gr. *digged through*. ³Gr. *bondservant*. ⁴Some ancient authorities omit *and pray*. ⁵Gr. *bondservants*.

^a Luke 17: 26, 27. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (1105.)

^b Luke 17: 34, 35. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. (1105.)

^c Luke 12: 37, 40. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh. (1105.)

^d Luke 12: 42-46. And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them the measure of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Or a trust I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and will appoint his portion with the unfaithful. (1105.)

MATT. 25.

and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 ^aFor unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 ^bAnd cast ye out the unprofitable ¹servant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ²goats: 33 and he shall set the sheep on his right hand, but the ²goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a

[MARK 11.]

LUKE 21.

¹ Gr. *bondservant*. ² Gr. *kids*.

* Matt. 13: 12. For whosoever hath to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. (§57.)

* Mark 4: 25. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath. (§57.)

* Luke 8: 18. For whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken away even that which he thinketh he hath. (§57.)

* Luke 19: 26. I say unto you, that unto every one that hath shall be given: but from him that hath not, even that which he hath shall be taken away from him. (§117.)

^b Cf. Matt. 24: 51, and references there.

M. 1. 25.

M. 1. 11.

11

stranger, and ye took me in:
 37 ye clothed me:
 I was sick, and ye visited me:
 I was in prison, and ye came
 unto me. 38 Then shall the
 righteous answer him, saying,
 Lord, when saw we thee an-
 hungred, and fed thee? or
 athirst, and gave thee drink?
 39 And when saw we thee a
 stranger, and took thee in? or
 naked, and clothed thee? 40
 And when saw we thee sick,
 or in prison, and came unto
 thee? And the King shall
 answer and say unto them,
 Verily I say unto you, Inas-
 much as ye did it unto one of
 these my brethren, even these
 have ye done unto me. 41
 Then shall he say also unto
 them on the left hand, Depart
 from me, ye cursed, into the
 eternal fire which is prepared
 for the devil and his angels:
 42 for I was an hungred, and
 ye gave me no meat: I was
 thirsty, and ye gave me no
 drink: 43 I was a stranger,
 and ye took me not in, naked,
 and ye clothed me not: Sick,
 and in prison, and ye visited
 me not. 44 Then shall they
 also answer, saying, Lord,
 when saw we thee an hungred,
 or athirst, or a stranger, or
 naked, or sick, or in prison,
 and did not come unto thee?
 45 Then shall he answer them,
 saying, Verily I say unto you,
 Inasmuch as ye did not do
 unto one of these my brethren,
 ye did not do unto me. 46 And they shall
 go away into eternal punish-
 ment: but the righteous into
 eternal life.

26 And the Lord said,
 when I shall come, shall I find
 thee sleeping?

MATT. 26.

these words, he said unto his disciples, ² Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.]

[MARK 11.]

[¹⁹ And ¹every evening ²he went forth out of the city.]

LUKE 21.

³⁷ And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. ³⁸ And all the people came early in the morning to him in the temple, to hear him.

§132 THE CONSPIRACY BETWEEN THE CHIEF PRIESTS AND JUDAS.

MATT. 26: 1-5, 14-16.

¹ And it came to pass, when Jesus had finished all these words, he said unto his disciples, ² Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. ³ Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; ⁴ and they took counsel together that they might take Jesus by subtilty, and kill him. ⁵ But they said, Not during the feast, lest a tumult arise among the people.

¹⁴ Then one of the twelve, who was called Judas Iscariot, went unto the chief priests. ¹⁵ and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. ¹⁶ And from that time he sought opportunity to deliver him *unto them*.

MARK 14: 1, 2, 10, 11.

¹ Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: ² for they said, Not during the feast, lest haply there shall be a tumult of the people.

¹⁰ And Judas Iscariot, ¹ he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. ¹¹ And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

LUKE 22: 1-6.

¹ Now the feast of unleavened bread drew nigh, which is called the Passover. ² And the chief priests and the scribes sought how they might put him to death; for they feared the people.

³ And Satan entered into Judas who was called Iscariot, being of the number of the twelve. ⁴ And he went away, and communed with the chief priests and captains, how he might deliver him unto them. ⁵ And they were glad, and covenanted to give him money. ⁶ And he consented, and sought opportunity to deliver him unto them ¹in the absence of the multitude.

¹Or, *whenever evening came*. ²Some ancient authorities read *they*. ³Or, *the one of the twelve*. ⁴Or, *without tumult*

WEDNESDAY

THURSDAY 133-136

§133. THE LAST SUPPER.

MATT. 26: 17-30.

17 Now on the first day of unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

MARK 14: 12-26.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man, bearing a pitcher of water; follow him: 14 and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will shew thee a large upper room, furnished for guests: and then make ready. 16 And the disciples went, and found him as he said: and they made ready the passover.

Now whensoever we eat the passover, we will do it with the unleavened bread.

But whensoever we

eat the passover, we will do it with the unleavened bread.

But whensoever we

LUKE 22: 7-13.

7 And the day of unleavened bread began, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 11 And he said unto them, Behold, when ye are come into the city, there shall meet you a man, carrying a pitcher of water: or whosoever he shall meet, ye shall say unto him, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room, furnished for guests: and then make ready. 13 And when ye have made ready, go and sit down to eat: and I will come to you.

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with you before I suffer: 16 for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

[Paragraph continued on page 184.]

24 And there arose also a contention among them, which of them is accounted to be ¹ greatest. 25 And he said unto them, ^a The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye *shall not be so*: ^b but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that ² sitteth at meat, or he that serveth? is not he that

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

^a Matt. 20: 25-27. Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. (§114.)

^b Mark 10: 42-44. Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. (§114.)

^c Matt. 23: 11. But he that is greatest among you shall be your servant. (§127.)

^d Mark 9: 35. If any man would be first, he shall be last of all, and minister of all. (§81.)

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girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not ¹ save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and ² sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, ³ Master, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the ⁴ Master, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you.

¹ Some ancient authorities omit *save*, and *his feet*. ² Gr. *reclined*. ³ Or, *Teacher*

MATT. 26.

me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born. 25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26 And as they were eating, Jesus took ²bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

MARK 14.

twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born.

22 And as they were eating, he took ²bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And

LUKE 22.

it was that should do this thing.

19 And he took ³bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body ²which is given for you: this do

JOHN 13.

bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the ¹bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

¹Or, for him if that man. ²Or, a loaf. ³Some ancient authorities omit which is given for you...which is poured out for you. ⁴Or, box.

MATT. 26.

31 Then saith Jesus unto them, All ye shall be 'offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be 'offended in thee, I will never be 'offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

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27 And Jesus saith unto them, All ye shall be 'offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be 'offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. 31 But he spake exceeding vehemently. If I must die with thee, I will not deny thee. And in like manner also said they all.

LUKE 22.

31 Simon, Simon, behold, Satan ²asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was

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that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

¹ Or, caused to stumble.

² Or, obtained you by asking.

³ Or, and he that hath no sword, let him sell his cloke, and

JOHN 14.

me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask ¹ me anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will ² pray the Father, and he shall give you another ³ Comforter, that he may be with you for ever. 17 *even* the Spirit of truth: whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you ⁴ desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. 26 But the ⁶ Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me: 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

15: 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein ⁷ is my Father glorified, ⁸ that ye bear much fruit: and *so* shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may be fulfilled. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you

¹ Many ancient authorities omit *me*. ² Or, *make request*. ³ Or, *Advocate*. ⁴ Or, *theser*. ⁵ Or, *Paraclete*. ⁶ Or, *orthus*. ⁷ Or, *and ye shall live*. ⁸ Or, *and*. ⁹ Many ancient authorities read *that ye bear much fruit, and be my disciples*.

JOHN 16.

A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in ²proverbs: the hour cometh, when I shall no more speak unto you in ²proverbs, but shall tell you plainly of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will ³pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no ⁴proverb. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

§135. THE INTERCESSORY PRAYER.

JOHN, CHAP. 17.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come: glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me: and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I ¹pray for them: I ¹pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition: that the scripture might be fulfilled. 13 But now I come to thee: and these things I speak in the world, that they

¹Or, ask me no question. ²Or, parables. ³Or, make request of. ⁴Or, parable. ⁵Or, make request.

MATT. 26.

death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again, a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

MARK 14.

here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, "Abba, Father, all things are possible unto thee: remove this cup from me: howbeit not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words. 40 And again he came, and found them sleeping, for their eyes were very heavy: and they wist not what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: the hour is come: behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

LUKE 22.

unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

¹ Or, *Watch ye, and pray that ye enter not*

² See note b, page 191.

[137. THE BETRAYAL AND TRIAL.]

MAT. 26: 47-50.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he; take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, wherefore wilt thou art come. Then they came and laid hands on Jesus, and held him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?

MAT. 14: 43-52.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and said, Rabbi; and kissed him. 46 And they laid hands on him, and took him. 47 But a certain one of them that stood by, drew his sword, and smote the servant of the high priest, and struck on his ear. 48 And Jesus answered and said unto them, Aneye come out, as against a tower, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not; but *behold*, ye have set me at the scribes and Pharisees and elders, so that they all left him, and fled.

MAT. 22: 47-50.

47 While he yet spake, behold a multitude, and so it was called, Jesus, one of the twelve, went before them, and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and struck on his right ear. 51 But Jesus answered and said, Suffer me to go far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Aye come against him, Aye come against him, as against a robber, with swords and staves. 53 When I was daily with you in the temple, ye did not smite me, though I said unto you, that I was your Lord, and the power of darkness.

MAT. 18: 47-50.

47 While he yet spake, behold a multitude, and so it was called, Jesus, one of the twelve, went before them, and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and struck on his right ear. 51 But Jesus answered and said, Suffer me to go far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Aye come against him, Aye come against him, as against a robber, with swords and staves. 53 When I was daily with you in the temple, ye did not smite me, though I said unto you, that I was your Lord, and the power of darkness.

MATT. 26.

55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

MARK 14.

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked body: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

JOHN 18.

9 that the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one. 10 Simon Peter therefore having a sword drew it, and struck the high priest's ¹servant, and cut off his right ear. Now the ¹servant's name was Malchus. 11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

[12 So the ²band and the ³chief captain, and the officers of the Jews, seized Jesus and bound him.]

§138. THE TRIAL BEFORE THE JEWISH AUTHORITIES.

MATT. 26: 57—27: 10.

[57 And they that had taken Jesus led him away—]

MARK 14: 53—72 [15: 1a.]

[53 And they led Jesus away—]

LUKE 22: 54—71.

[54 And they seized him, and led him away—]

JOHN 18: 12—27.

12 So the ²band and the ³chief captain, and the officers of the Jews, seized Jesus and bound him. 13 and led him to Annas first: for he was father in law to Caiaphas, which was high priest that year. 14 Now Caiaphas was he

¹Gr., *servant*. ²Or, *cohort*. ³Or, *military tribune*. Gr., *chiliarch*.

MATT. 26.

57 And they that had taken Jesus led him away to *the house of Caiaphas* the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to

MARK 14.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of *the fire*. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death: and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain,

LUKE 22.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. [55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of *the fire*.—]

Paragraph continued on page 198.]

JOHN 18.

together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus ¹ with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.

¹ Or, with a rod

MATT. 26.

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

MARK 14.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. 68 But he denied, saying, ¹ I neither know, nor understand what thou sayest: and he went out into the ²porch; ³and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is *one* of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them: for thou art a Galilean. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ⁴ And when he thought thereon, he wept.

LUKE 22.

And many other things spake they against him, reviling him.

⁵⁵ And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. ⁵⁶ And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him. ⁵⁷ But he denied, saying, Woman, I know him not. ⁵⁸ And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. ⁵⁹ And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean. ⁶⁰ But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. ⁶¹ And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. ⁶² And he went out, and wept bitterly.

JOHN 18.

Cf. vss. 15-18, page 195.

²⁵ Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. ²⁶ One of the ²servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? ²⁷ Peter therefore denied again: and straightway the cock crew.

¹Or, I neither know, nor understand: thou, what sayest thou? ²Or, forecourt. ³Many ancient authorities omit and the cock crew. ⁴Or, And he began to weep. ⁵Or, bondservants.

May. 27.

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death. 2 And they bound him, and led him away, and delivered him up to Pilate the governor.

Math 15.

[1. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, —

22

It was a very interesting scene. The people were gathered together, and the children of the streets and the boys and the girls were running into the main assembly. (6) But he said to them, Art ye Christ-tellers? (7) And he said unto them, If I tell you, ye will not believe; (8) and if I ask you, ye will not answer; (9) But from henceforth shall ye be Son of man be seated at the right hand of the power of God; (10) And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am; (11) And they said, What need have we of witness? for we ourselves have heard him in his own mouth.

3. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed an innocent man. But they said, What is that to us? so he took the money, and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for us to receive this money, because it is blood. And they consulted, and bought of the potterers the field, to bury strangers in. Wherefore that field is called to this day, The field of blood.

MATT. 27.

self. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the ¹treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken ²by Jeremiah the prophet, saying, And ³they took the thirty pieces of silver, the price of him that was priced, ⁴whom *certain* of the children of Israel did price: 10 and ⁵they gave them for the potter's field, as the Lord appointed me.

§139. THE TRIAL BEFORE PILATE.

MATT. 27: [2], 11-31.

[2 and they bound him, and led him away, and delivered him up to Pilate the governor.]

MARK 15: 1-20.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

[Paragraph continued on page 201.]

LUKE 23: 1-25.

1 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is ¹Christ a king.

[Paragraph continued on page 201.]

JOHN 18: 28-19: 16a.

28 They lead Jesus therefore from Caiaphas into the ¹palace: and it was early: and they themselves entered not into the ²palace, that they might not be defiled, but might eat the pass-over. 29 Pilate therefore went out unto them, and saith, What accusation bring ye

¹Gr. *cothbanas*, that is, *sanctified treasury*. Compare Mark vii. 11. ²Or, *through*. ³Or, *I took*. ⁴Or, *whom they priced on the part of the son of Israel*. ⁵Some ancient authorities read *I gave*. ⁶Or, *an anointed king*. ⁷Gr. *Prætorium*.

MATTHEW 27.

MARK 15.

LUKE 23.

18

11 Now Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and others, he answered nothing. 13 Then saith Pilate unto him, Heardest thou not how many things they witness against thee? 14 And he gave him no answer, not even to this word. Insomuch that the governor marvelled greatly.

2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they witness against thee? 5 But Jesus answered him, saying, Thou sayest, for I am a King. Pilate marvelled.

3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.

Paragrapb continued on page 202.

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MATT. 27.

MARK 15.

LUKE 23.

JOHN 18.

then? Jesus answered,
²Thou sayest that I
 am a king. To this
 end have I been born,
 and to this end am I
 come into the world,
 that I should bear wit-
 ness unto the truth.
 Every one that is of
 the truth heareth my
 voice. ³⁸Pilate saith
 unto him, What is
 truth?

And when he had
 said this, he went out
 again unto the Jews,
 and saith unto them, I
 find no crime in him.

[Paragraph continued on page
 204.]

⁴And Pilate said un-
 to the chief priests and
 the multitudes, I find
 no fault in this man. ⁵
 But they were the
 more urgent, saying,
 He stirreth up the peo-
 ple, teaching through-
 out all Judæa, and be-
 ginning from Galilee
 even unto this place.
⁶But when Pilate
 heard it, he asked
 whether the man were
 a Galilaean. ⁷And
 when he knew that
 he was of Herod's
 jurisdiction, he sent
 him unto Herod, who
 himself also was at
 Jerusalem in these
 days.

⁸Now when Herod
 saw Jesus, he was ex-
 ceeding glad: for he
 was of a long time
 desirous to see him,
 because he had heard
 concerning him; and
 he hoped to see some
¹miracle done by him.
⁹And he questioned
 him in many words;
 but he answered him
 nothing. ¹⁰And the

¹Gr. sign. ²Or, Thou sayest it, because I am a king.

MATT. 27.

MARK 15.

LUKE 23.

13

chief priests, and the scribes, and the elders, according to law. 14 And Herod, with his court, set him at naught, and mocked him, and arraying him in gorgeous apparel, sent him back to Pilate. 15 And Herod and Pilate became friends with one another that very day: for before they were at enmity between themselves.

16 And Pilate called together the chief priests, and the rulers, and the people, 17 and said unto them, Ye find nothing against this man, as one that perverteth the people, and belotteth, having examined him before you, found no fault in these things, whereof ye accuse him? 18 No, nor yet Herod: for he sent him back unto us, and behold, nothing worthy of death hath been found by him: for I will therefore chastise him, and release him.

15 Now at the feast the governor was wont to release unto the people a prisoner, whom they wished for. And at that season there was one called Barabbas. And when they had gathered together, Pilate said unto them, Whom will ye release unto me? Barabbas, or Jesus which is called Christ the King of the Jews? For he knew their custom, that they would release unto him whom they wished.

¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

MATT. 27.

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent¹ of the blood of this righteous

MARK 15.

murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. 9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up. 11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. 12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. 15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

LUKE 23.

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas: 19 one who for a certain insurrection made in the city, and for murder, was cast into prison. 20 And Pilate spake unto them again, desiring to release Jesus: 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. 23 But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for: but Jesus he delivered up to their will.

JOHN 18.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

¹ Some anent with oute: read of this I ded: see § 61.

MATT. 27.

MARK 15.

JOHN 19.

cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid: 9 and he entered into the ¹ palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ² power to release thee, and have ² power to crucify thee? 11 Jesus answered him, Thou wouldest have no ² power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king ³ speaketh against Cæsar. 13 When Pilate therefore heard these words, he brought Jesus out, and

¹ Gr. *Prætorium*. ² Or, *authority*. ³ Or, *opposeth Cæsar*.

MATT. 27.

MATT. 15.

19

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

25 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

25 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

§140. THE CRUCIFIXION.

MATT. 27: 32-50.

MATT. 15: 21-31.

LUKE 23: 26-43.

JOHN 19: 1-17.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go along with them, that he might bear his cross.

21 And they compelled one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go along with them, that he might bear their cross.

26 And when they had begun to go, they found one Simon of Cyrene, coming from the country, and compelled him to bear their cross.

17 And when they were come to a place where they could find no one to bear the cross, they found Simon of Cyrene, and compelled him to bear the cross of Jesus.

¹ *Crucifixion*—crucifixion of Jesus.

² *Crucifixion*—crucifixion of Jesus.

³ *Crucifixion*—crucifixion of Jesus.

MATT. 27

MARK 15.

LUKE 23.

JOHN 19.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots: 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with

22 And they bring him unto the place called Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with

him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called ¹The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 ²And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

¹Paragraph continued on page 209.

²Cf. also ver. 38, page 210.

16 They took Jesus therefore: 17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title therefore read many of the Jews: for the place where

¹According to the Latin, *Calvary*, which has the same meaning. ²Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.* ³Or, *at the place of the city where he was crucified was high at hand*

MATT. 27.

self: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking *him*, with the scribes and elders, said, 42 He saved others; ¹himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

MARK 15.

and come down from the cross. 31 In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; ¹himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.

And they that were crucified with him reproached him.

LUKE 23.

soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest ²in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

JOHN 19.

25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife

¹ Or, can he not save himself? ² Some ancient authorities read *into thy kingdom*.

MARK 27.

MARK 15.

LUKE 23.

19

CH. V. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let him be. Let us see whether Elijah cometh to him. And Jesus, crying with a loud voice, yielded up his spirit. And the veil of the temple was rent in twain from the top to the bottom.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let him be. Let us see whether Elijah cometh to him. 50 And Jesus, crying with a loud voice, yielded up his spirit.

51 And the veil of the temple was rent in twain from the top to the bottom.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let him be. Let us see whether Elijah cometh to him. 37 And Jesus, crying with a loud voice, and giving up the ghost,

38 And the veil of the temple was rent in twain from the top to the bottom.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour. 45 The sun's light failed, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

(Paragraph continued on page 212)

23 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let him be. Let us see whether Elijah cometh to him. And Jesus, crying with a loud voice, yielded up his spirit. And the veil of the temple was rent in twain from the top to the bottom.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let him be. Let us see whether Elijah cometh to him. 50 And Jesus, crying with a loud voice, yielded up his spirit. And the veil of the temple was rent in twain from the top to the bottom.

MATT. 27.	MARK 15.	LUKE 23.	JOHN 19.
<p>and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was ¹the Son of God. 55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.</p>	<p>39 And when the centurion, which stood by over against him, saw that he ²so gave up the ghost, he said, Truly this man was ¹the Son of God. 40 And there were also women beholding from afar: among whom <i>were</i> both Mary Magdalene, and Mary the mother of James the ³less and of Joses, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him: and many other women which came up with him unto Jerusalem.</p>	<p>47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.</p>	<p>31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high <i>day</i>), asked of Pilate that their legs might be broken, and <i>that</i> they might be taken away. 32 The soldiers therefore came,</p>

¹ Or, a son of God. ² Many ancient authorities read *so cried out, and gave up the ghost.* ³ Or, little

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And when even was come, there came a rich man from Arimathea, named Joseph, who also himself was a disciple of Jesus. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded to be given unto him the body. And Joseph took the body, and wrapped it in a clean

§141. THE BURIAL.

MARK 27:57-61.

37 And when even was come, there came a rich man from Arimathea, named Joseph, who also himself was a disciple of Jesus. 38 This man went to Pilate, and asked for the body of Jesus. 39 Then Pilate commanded to be given unto him the body. 40 And Joseph took the body, and wrapped it in a clean

MARK 15:42-47.

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathea, a counsellor of the Jews, who also himself was a disciple of Jesus, and went to Pilate, and asked for the body of Jesus.

LUKE 23:50-56.

50 And behold, a man named Joseph, who was a counsellor, a good man and a righteous. 51 (He had not consented to their counsel, and deed, against Jesus of Nazareth, a man of the Jews, who was doing good to the kingdom of God.) 52 And when evening had come, Joseph wrapped the body in a clean

JOHN 19:38-42.

38 And there came a man from Arimathea, named Joseph, who was a counsellor, a good man and a righteous. 39 (He had not consented to their counsel, and deed, against Jesus of Nazareth, a man of the Jews, who was doing good to the kingdom of God.) 40 And when evening had come, Joseph wrapped the body in a clean

MATT. 27.

linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

MARK 15.

of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he ¹had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph. 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the *mother* of *Joses* beheld where he was laid.

LUKE 23.

took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath ²drew on. 55 And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

JOHN 19.

at the first came to him by night, bringing a ³mixture of myrrh and aloes, about a hundred pound *weight*. 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

SATURDAY.

§142. THE WATCH AT THE SEPULCHRE.

MATT. 27: 62–66.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, ⁴Ye have a guard: go your way, ⁵make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

¹ Many ancient authorities read *were already dead*. ² Gr. *began to dawn*. ³ Some ancient authorities read *oil*. ⁴ Or, *Take a guard*. ⁵ Gr. *make it sure, as ye know*.

PART IX.

THE FORTY DAYS.

FROM THE RESURRECTION (INCL. OF) ASCENSION.

§143. THE RESURRECTION MORNING.

MAT. 28:1-10.

MARK 16:1-11.

LUKE 23:56¹-24:12.

JHN 20:1-15.

1 Now late on the sabbath day, as it began to grow toward the first dawn of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold there was a great earthquake, for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His countenance was as lightning, and his raiment white as snow. 4 And for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not, for I know that you seek Jesus, who hath been crucified. 6 He is not here, but is risen, as he said. Come, see the place where he lay. 7 And go, tell his brethren that he is risen, and that he will go before you into Galilee. 8 And behold, I am sending you forth.

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they came to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 And looking up, they see that the stone is rolled back, for it was exceeding great. 5 And others entering the tomb, they saw a young man sitting on the right side, clothed in a white garment. 6 And they said unto him, What seekest thou? 7 And he said unto them, I am Jesus, who was crucified. 8 And they were troubled, and said, Thou art another Jesus, who deceivest us. 9 And he said unto them, Behold my hands and my feet, that I may be known unto you. I am he whom ye crucified. 10 And when he had said these things, he shewed unto them his hands and his feet. 11 And while they yet doubted, because of their hardness of heart, he said unto them, Go ye and tell my brethren that I am risen from the dead, and will go before you into Galilee.

50 And on the sabbath they rested according to the commandment. 24:1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb.

[Paraphrase continues the story.]

3 And they entered and went in, for so it was say of the Lord Jesus. 4 And they went in, as it was said, while they were yet doubting that it was he. 5 And they found the linen clothes lying there, as the women had said. 6 And they returned and told these things unto the brethren. 7 And they said, They are idle, and foolish, and do not believe. 8 And he said unto them, I am with you, and will go before you into Galilee. 9 And he said unto them, Go ye and tell my brethren that I am risen from the dead, and will go before you into Galilee.

1 Now on the first day of the week, early when it was yet dark, unto the tomb, and so forth the stone, taken away from the tomb.

[Paraphrase continues the story.]

3 And they entered and went in, for so it was say of the Lord Jesus. 4 And they went in, as it was said, while they were yet doubting that it was he. 5 And they found the linen clothes lying there, as the women had said. 6 And they returned and told these things unto the brethren. 7 And they said, They are idle, and foolish, and do not believe. 8 And he said unto them, I am with you, and will go before you into Galilee. 9 And he said unto them, Go ye and tell my brethren that I am risen from the dead, and will go before you into Galilee.

MATT. 28.

there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

[Paragraph continued on page 217.]

MARK 16.

Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

LUKE 24.

6 ¹ He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned ² from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 ³ But Peter arose, and ran unto the tomb: and stooping and looking in, he seeth the linen cloths by themselves: and he ⁴ departed to his home, wondering at that which was come to pass.

JOHN 20.

² She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head,

¹ Some ancient authorities omit *He is not here, but is risen*. ² Some ancient authorities omit *from the tomb*. ³ Some ancient authorities omit ver. 12. ⁴ Or, *departed, wondering with him*.

* MARK 28.

MARK 16.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out a devil. She went and told them they had been with him, they had died and were in Galilee, as she had said that he would, and had seen him of her own eyes.

20

12. And he said, Go tell my brethren that they depart into Galilee, and there shall they see me, as he said unto them. 13. And when they were departed, they feared, and said to one another, We have seen him. 14. And when they were come into Galilee, they saw him, and worshipped him. But he said unto them, Touch me not, for I am still flesh and bones. And he shewed unto them his hands and his feet. And when they had heard his voice, and seen him, they doubted, and said, It is a vision. 15. And he said unto them, Behold my hands and my feet, that I am I. Touch me, and ye shall know that I am not a vision. 16. And as they said these words, he shewed unto them his hands and his feet. 17. And when they had heard his voice, and seen him, they doubted, and said, It is a vision. 18. And he said unto them, Behold my hands and my feet, that I am I. Touch me, and ye shall know that I am not a vision. 19. And when they had heard his voice, and seen him, they doubted, and said, It is a vision. 20. And he said unto them, Behold my hands and my feet, that I am I. Touch me, and ye shall know that I am not a vision.

JOHN 20

hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni: which is to say, ¹ Master. 17 Jesus saith to her, ² Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

§ 144. THE REPORT OF THE WATCH.

MATT. 28: 11-15.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers. 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this ¹ come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

§ 145. THE WALK TO EMMAUS.

MARK 16: 12, 13.

12 And ¹ later, these things he was manifest. 13 In another form unto two of them, as they walked, on their way into the country. 13 And they went away, and told it unto the rest: neither believed they them.

LUKE 24: 13-35.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all

¹Or, *Then*, her. ²Or, *Take not hold on me*. ³Or, *come to a boarding place*. ⁴Or, *go*, *there*.

LUKE 24.

foolish men, and slow of heart to believe ¹ in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the ² bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him: and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

¹Or, *after* ²Or, *loaf*

§116. THE APPEARANCE OF THE LORD TO HIS DISCIPLES

THOMAS' DUBITATION

MARK 16: 11.

14 And answered and
 said unto them, I was
 crucified, but am alive;
 as ye have seen. Sit
 ye here on the table,
 and eat. And they
 doubted, because they
 had not seen him
 after he was risen.

MATTHEW 28: 17.

17 And answering
 said unto them, I
 am crucified, but am
 alive. Sit ye here
 on the table, and
 eat. And they
 doubted, because
 they had not seen
 him after he was
 risen. And he
 said unto them, Why
 are ye thus doubtful,
 when ye have seen
 things which ye have
 heard? And he
 said unto them, Take
 ye of the flesh, and
 eat: for a sign and
 token unto you, that
 ye have risen with
 me. And when they
 had eaten, he said
 unto them, Depart
 ye into Galilee,
 and say unto the
 brethren, Have ye
 seen the Lord? And
 he gave them signs
 and tokens, as he
 had said unto them
 before.

LUKE 24: 38.

38 And he said unto
 them, Behold my
 hands, and my feet,
 that I am I. I have
 eaten and drunk with
 you, as ye have
 heard. And he
 said unto them, Take
 ye of the flesh, and
 eat: for a sign and
 token unto you, that
 ye have risen with
 me. And when they
 had eaten, he said
 unto them, Depart
 ye into Galilee,
 and say unto the
 brethren, Have ye
 seen the Lord? And
 he gave them signs
 and tokens, as he
 had said unto them
 before.

¹ *And he said unto them, Behold my hands, and my feet, that I am I.*

² *And he said unto them, Behold my hands, and my feet, that I am I.*

³ *And he said unto them, Behold my hands, and my feet, that I am I.*

JOHN 20.

fore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

§147. THE APPEARANCE TO THOMAS WITH THE OTHER DISCIPLES.

JOHN 20: 26-29.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, ¹ thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

§148. THE APPEARANCE TO SEVEN DISCIPLES BY THE SEA OF GALILEE.

JOHN 21: 1-24.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called ² Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat: and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. 9 So when they got out upon the land, they see ³ a fire of coals there, and ⁴ fish laid thereon, and ⁵ bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went ⁶ up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the ⁷ bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of ⁸ John, ⁹ lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I ¹⁰ love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, *son*

¹ Or, *hast thou believed?* ² That is, *twinn*. ³ Or, a *fire*. ⁴ Or, *coals*. ⁵ Or, a *fish*. ⁶ Or, a *raft*. ⁷ Or, *aboard*. ⁸ Or, *father*. See ch. i. 42, margin. ⁹ *Love* in these places represents two different Greek words.

§150. CHRIST'S FINAL APPEARANCE, AND HIS ASCENSION.

MARK 16: 19, 20.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

LUKE 24: 44-53.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance ¹ and remission of sins should be preached in his name unto all the ² nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, ³ and was carried up into heaven. 52 And they ⁴ worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

§151. THE CONCLUSION OF JOHN'S GOSPEL.

JOHN 20: 30, 31.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

JOHN 21: 25.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ Some ancient authorities read *unto*. ² Or, *nations*. *Beginning from Jerusalem ye are witnesses*. ³ Some ancient authorities omit *and was carried up into heaven*. ⁴ Some ancient authorities omit *worshipped him, and*.

SAYINGS OF CHRIST

ASSIGNED BY THE EVANGELISTS TO MORE THAN ONE OCCASION.

SUPPLEMENT TO THE ANALYTICAL OUTLINE.

To the student of the gospels it is a matter of special interest to determine the historical situation of the sayings of Christ. This portion of his task, however, is complicated by the fact that many of these sayings are given by the different synoptic gospels in substantially the same form, but in entirely different historical situations. In a few instances the same saying even occurs more than once in the same gospel. In the present state of knowledge respecting the way in which our four gospels were produced it is impossible to determine with certainty in each case on which of two or more occasions a given saying was uttered, or whether on a single occasion. In the construction of the harmony we have therefore in each instance placed the discourse material in the connection given to it in the gospel containing it. I have, however, deducted a paragraph of Christ's sayings from the historical situation given in the gospel, and *centralized* what is given in the gospels as a discourse, in order to bring similar discourse material into the same section. In this assigning more than one historical situation to several or practically identical sayings, we by no means maintain that all of them were so uttered only once. We simply maintain that in the present state of New Testament criticism the sayings lead to determine to which historical situation each of the parallel sayings actually belongs, which of them were actually repeated on more than one occasion.

The following table is designed to exhibit the principal instances of this parallelism of discourses of Christ. Under each section of the table the figures in bold type indicate the page, which belongs to the corresponding section of the harmony. Figures in italics indicate the page, which belongs to the corresponding section of the text. The letters A, B, C, D, designate passages which are assigned by the evangelists to four different historical situations, which are closely parallel in the original language to the passages on which the corresponding section is based. In the case of parallel passages occurring in the same gospel, we have placed them in the same column, connected by a brace. A passage on which the corresponding section is based in the table will be found in the text at the same page, and in the same column, while the passages cited in lighter type will be found at the corresponding page in the corresponding section. Every passage thus printed in the margin of the harmony corresponds with the proper section in the body of the text.

When a saying occurs at two distinctly different points in the same section, either by being repeated in the same account, or by being placed in different connections in the parallel accounts, cross-reference is made in the harmony from each passage to the other. The footnote in such a case, however, consists of a reference only, and does not include the text of the passage referred to. See, for example, pages 58 and 79. These cases do not appear in the table unless the passage is also repeated in a different section.

It will be observed that there are at least forty discourses of Christ, shorter or longer, which contain parallel matter of the kind above described. The list is not exhaustive, but may be considered approximately complete within its intended scope. A typical and interesting instance of discourse parallelism is found in the parables of The sheep gone astray, in section 81, and of The lost sheep, in section 102. Section 64, The mission of the Twelve, illustrates the wide distribution in the other gospels of matter which forms one discourse in Matthew. And, to add one more instance, the often quoted text: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," occurs in slightly varied forms six times, and is assigned by the evangelists to four different historical situations.

This exhibit of the parallelism in the reports of Christ's sayings will be of service in the study of the teaching of Christ by showing those passages of his discourses which are assigned by the evangelists to more than one occasion, and some of which were doubtless often repeated during his ministry. It should be particularly observed that the list does not undertake to include all the sayings of Christ of which there is more than one report in the gospels, but only those which are assigned by the evangelists to more than one historical situation.

TABLE OF REPEATED SAYINGS.

§28. DISCOURSE WITH NICODEMUS.

Mark 16: 16 - - - - - John 3: 18

§46. SERMON ON THE MOUNT.

Mat. 5: 13	-	-	Mat. 5: 15	-	-	Luke 11: 34, 35	-	-	-	-	-
Mat. 5: 15	-	-	Mat. 4: 21	-	-	(Luke 8: 16)	-	-	-	-	-
						(Luke 11: 33)	-	-	-	-	-
Mat. 5: 13	-	-	-	-	-	Luke 10: 17	-	-	-	-	-
Mat. 5: 25, 26	-	-	-	-	-	Luke 12: 58, 59	-	-	-	-	-
Mat. 5: 29, 30	(-	Mat. 19: 43, 47	-	-	-	-	-	-	-	-
17: 27, 28)	-										
Mat. 5: 32)	-	-	Mat. 10: 11	-	-	Luke 10: 18	-	-	-	-	-
19: 29)	-										
Mat. 6: 9, 13	-	-	-	-	-	Luke 11: 2, 4	-	-	-	-	-
Mat. 6: 14, 15	-	-	Mat. 11: 25	-	-	-	-	-	-	-	-
Mat. 6: 19, 21	-	-	-	-	-	Luke 12: 33, 34	-	-	-	-	-
Mat. 6: 22, 23	-	-	-	-	-	Luke 11: 31, 39	-	-	-	-	-
Mat. 6: 24	-	-	-	-	-	Luke 10: 13	-	-	-	-	-
Mat. 6: 25, 33	-	-	-	-	-	Luke 12: 22, 31	-	-	-	-	-
Mat. 7: 2	-	-	Mat. 4: 24	-	-	Luke 6: 38	-	-	-	-	-
Mat. 4: 24	-	-	-	-	-	Luke 6: 40	-	-	-	Luke 11: 19	-
Mat. 7: 7, 11	-	-	-	-	-	Luke 11: 13	-	-	-	-	-
Mat. 7: 13, 14	-	-	-	-	-	Luke 13: 21	-	-	-	-	-
Mat. 7: 16, 18, 20)	-	-	-	-	-	Luke 6: 43, 45	-	-	-	-	-
12: 33, 35)	-										
Mat. 7: 23	-	-	-	-	-	Luke 13: 27	-	-	-	-	-

§50. THE GOSPEL OF THE KINGDOM.

Mat. 8: 12	-	-	-	-	-	-	-	-	-	-	-
11: 12											
13: 29		-	-	-	-	-	-	-	-	-	-
22: 13		-	-	-	-	-	-	-	-	-	-
23: 31		-	-	-	-	-	-	-	-	-	-
23: 32		-	-	-	-	-	-	-	-	-	-

§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

Matt. 23: 17 } 20: 26, 27 }	-	{ Mark 9: 35 ^b } 10: 43, 44 }	-	Luke 22: 26	-	-	-	-	-	-	-
Matt. 10: 42	-	Mark 9: 41	-	-	-	-	-	-	-	-	-
Matt. 18: 6	-	Mark 9: 42	-	Luke 17: 2	-	-	-	-	-	-	-
Matt. 18: 7	-	-	-	Luke 17: 1	-	-	-	-	-	-	-
Matt. 18: 8, 9 } 5: 29, 30 }	-	Mark 9: 43-47	-	-	-	-	-	-	-	-	-
Matt. 5: 13	-	Mark 9: 50	-	Luke 14: 34, 35	-	-	-	-	-	-	-
Matt. 13: 12-14	-	-	-	Luke 15: 4-7	-	-	-	-	-	-	-
Matt. 18: 15	-	-	-	Luke 17: 3	-	-	-	-	-	-	-
Matt. 18: 18 } 16: 19 }	-	-	-	-	-	-	-	-	John 20: 23	-	-
Matt. 18: 21, 22	-	-	-	Luke 17: 4	-	-	-	-	-	-	-

§87. THE MISSION OF THE SEVENTY.

Matt. 9: 37, 38	-	-	-	-	-	Luke 10: 2	-	-	-	-	-
Matt. 10: 7-16	-	Mark 6: 8-11	-	{ Luke 9: 3-5 } { 10: 3-12 }	-	-	-	-	-	-	-
Matt. 10: 40	-	-	-	-	-	Luke 10: 16	-	-	-	John 13: 20	-
Matt. 11: 27:) 28: 18 }	-	-	-	-	-	Luke 10: 22 ^r	-	-	-	-	-
Matt. 11: 27 ^r	-	-	-	-	-	Luke 10: 22 ^r	-	-	-	John 6: 46	-

§93. DISCOURSE ON PRAYER.

Matt. 6: 6-13	-	-	-	-	-	Luke 11: 2-4	-	-	-	-	-
Matt. 7: 7-11	-	-	-	-	-	Luke 11: 9-13	-	-	-	-	-

§94. WORDS AGAINST THE PHARISEES, UTTERED AT A PHARISEE'S TABLE.

Matt. 23: 25, 26	-	-	-	-	-	Luke 11: 39, 40	-	-	-	-	-
Matt. 23: 23	-	-	-	-	-	Luke 11: 42	-	-	-	-	-
Matt. 23: 6, 7	-	Mark 12: 38, 39	-	{ Luke 11: 43 } { 20: 49 }	-	-	-	-	-	-	-
Matt. 23: 27	-	-	-	-	-	Luke 11: 44	-	-	-	-	-
Matt. 23: 4	-	-	-	-	-	Luke 11: 46	-	-	-	-	-

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11 16 10
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§127. DISCOURSE AGAINST THE SCRIBES AND PHARISEES.

Matt. 23: 4	-	-	-	-	-	-	-	Luke 11: 46 ^b	-	-	-	-	-	-	-
Matt. 23: 6, 7	-	-	Mark 12: 38, 39	-	-	-	-	(Luke 20: 46)	-	-	-	-	-	-	-
Matt. 23: 11)	-	-	(Mark 9: 35 ^b)	-	-	-	-	(11: 43)	-	-	-	-	-	-	-
20: 29, 27 }	-	-	(10: 43, 44)	-	-	-	-	Luke 22: 26	-	-	-	-	-	-	-
Matt. 23: 12	-	-	-	-	-	-	-	(Luke 14: 11)	-	-	-	-	-	-	-
								(18: 14 ^b)	-	-	-	-	-	-	-
Matt. 23: 13	-	-	-	-	-	-	-	Luke 11: 52	-	-	-	-	-	-	-
Matt. 23: 23	-	-	-	-	-	-	-	Luke 11: 42	-	-	-	-	-	-	-
Matt. 23: 25, 26	-	-	-	-	-	-	-	Luke 11: 39, 40	-	-	-	-	-	-	-
Matt. 23: 27	-	-	-	-	-	-	-	Luke 11: 44	-	-	-	-	-	-	-
Matt. 23: 29, 31	-	-	-	-	-	-	-	Luke 11: 47, 48	-	-	-	-	-	-	-
Matt. 23: 34-36	-	-	-	-	-	-	-	Luke 11: 49-51	-	-	-	-	-	-	-
Matt. 23: 37-39	-	-	-	-	-	-	-	Luke 13: 34, 35	-	-	-	-	-	-	-

§129. GENTILES SEEKING JEWS.

Matt. 10: 39)	-	-	Mark 8: 35	-	-	-	-	(Luke 17: 33)	-	-	-	John 12: 25
10: 25 }	-	-						(9: 24)	-	-	-	
Matt. 20: 38	-	-	Mark 14: 34	-	-	-	-	-	-	-	-	John 12: 29 ^a
Matt. 20: 39 ^b	-	-	Mark 14: 36	-	-	-	-	Luke 22: 42	-	-	-	John 12: 27 ^b , 28 ^c

§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD.

Matt. 24: 9)	-	Mark 13: 9	-	-	-	-	-	Luke 21: 12, 13	-	-	-	-	-	-	-
10: 17, 18 }	-														
Matt. 10: 16, 20	-	Mark 13: 11	-	-	-	-	-	(Luke 21: 14, 15)	-	-	-	-	-	-	-
								(12: 11, 12)	-	-	-	-	-	-	-
Matt. 10: 41	-	Mark 13: 12	-	-	-	-	-	Luke 21: 16	-	-	-	John 10: 2			
Matt. 24: 9)	-	Mark 13: 13 ^a	-	-	-	-	-	Luke 21: 17	-	-	-	John 15: 21			
10: 22 }	-														
Matt. 24: 13)	-	Mark 13: 13	-	-	-	-	-	-	-	-	-	-	-	-	-
10: 22 }	-														
Matt. 24: 26, 27	-	-	-	-	-	-	-	Luke 17: 23, 24	-	-	-	-	-	-	-
Matt. 24: 28	-	-	-	-	-	-	-	Luke 17: 27	-	-	-	-	-	-	-
Matt. 24: 37-39	-	-	-	-	-	-	-	Luke 17: 26, 27	-	-	-	-	-	-	-
Matt. 24: 40, 41	-	-	-	-	-	-	-	Luke 17: 33, 34	-	-	-	-	-	-	-
Matt. 24: 42-44	-	-	-	-	-	-	-	Luke 12: 35, 40	-	-	-	-	-	-	-

Matt. 24:45 51 - - Luke 12:42-46 - -

Matt. **24: 51**)
25: 30)
 8: 12) Luke 13: 28)
 13: 12)
 13: 50)
 22: 13)

$$\left. \begin{array}{l} \text{Mar. 25 : 29) } \\ \quad \quad \quad (13 : 12) \end{array} \right\} \quad \text{Mar. 1 : 25) } \quad \quad \quad \left. \begin{array}{l} \text{Jul. 1 : 8 : 18) } \\ \quad \quad \quad (1 : 20) \end{array} \right\}$$

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Matt. 26:25-27	-	Matt. 26:42-44	Luke 22:25, 26	-	-
Matt. 23:11	-	Matt. 23:35	Luke 22:26	-	-
Matt. 10:24	-	-	Luke 6:40	-	13:16
Matt. 10:40	-	-	Luke 10:17	-	13:20

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